CONSIDERATIONS

On a Book, Entituled

The THEORY of the EARTH.

Publiſht ſome Years ſince by the Learned

Dr. *BURNET.*

Dedit omnibus Deus, pro virili portione Sapientiam, ut & inaudita inveſtigare poſſent, & audita perpendere.
Lactan. *de* Orig. Error. *c.* 8.

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Edmund Bohun.

Decemb. 1.
1692.

To his Honour'd Friend,

Dr. *ROBERT HOOKE*,

Fellow of the Royal Society, &c.

SIR,

WELL knowing that among that Variety of Learning, in which your Genius has always exerciſed itſelf, you have been particularly delighted in conſidering this Terreſtrial Globe we inhabit; I have been free to inſcribe theſe few Conſiderations, thereunto relating, to your Name; being lately written by me on a Book, entituled, The Theory of the Earth, *offer'd to the Publick by a Learned Perſon. This Undertaking was very caſual to me; for you know, a few years ſince I was upon another Deſign, firſt recommended to me by your ſelf, which would have taken up my thoughts for ſome Years; but I had no ſooner printed a draught of it, when an ill juncture of times hapning, it caus'd me to lay it by. To ſuch Providencial diſappointments all Men muſt ſubmit, nor has it been any way uneaſie to me to have been baulkt in writing* The Natural Hiſtory of a County, *the Conſiderations here in hand being as far more Noble than that other, as they are of a more general Extent; and I would I had been as able to per-*

form well in them, as I am conſcious to my ſelf, how incompetent the narrowneſs of my thoughts may be for ſolving the Great Ænigma of the World, as to the riſe, tendency, and periods of it, Points conſider'd in this Work. Indeed, when firſt initiated in Religion, we have a Doctrine deliver'd us concerning them, which by faith we receive, and in which (as in duty bound) we acquieſce. And nevertheleſs, as we grow in Years, the mind of Man, urg'd on by ſtrong and Luxuriant Inſtincts, falls naturally a conſidering how far they may be reſolvable by humane Reaſon. And though, perhaps, how great ſoever a Mans Inſtincts may be, we may not arrive at a full ſatisfaction in theſe matters, but by an Enlighten'd and Prophetick Spirit, which God vouchſafes not to all Men; yet, at leaſt, as far as Reaſon will bear, Men may be aiding to each other by an Intercommunication of Thoughts, while we ſtand waiting at the gates of Truth, till God is pleas'd to open to us; And, as for what I have offer'd in this kind, I freely ſubmit it to your Cenſure, being,

Sir,

Your moſt obliged

and humble Servant,

John Beaumont, Jun.

TO

TO THE

Learned Dr. *BURNET*,

Author of the Theory of the Earth.

SIR,

YOur *Theory of the Earth*, tho extant long ſince, fell not under my peruſal till of later years; when converſing with a Perſon of eminent Learning, who gave your Work its due applauſe, it haſt'ned me in the reading of it, which I had often deſign'd before, tho ſtill diverted by ſome Concerns I had in hand. And I muſt own that the Worthineſs of the Matters there treated, and the Learned handling of them, were not a little charming with me: And neverthele's (as it commonly falls out with Men in Philoſophical Subjects) many Objections occur'd to me as I read it, and ſome of them ſeemingly ſo ſtrong, that they have hitherto withheld me from yielding aſſent to your Hypotheſis propos'd. Such as they are, I here lay them before you, having gathered them together to no other end, but that either being ſolv'd by you, your Hypotheſis may ſtand confirm'd, or if haply, they will

not

not bear a Solution, that Men may be put upon new thoughts for finding ſuch an Hypotheſis, as will ſtand all Trials, being

Sir,

Your very humble Servant,

John Beaumont, Jun.

To

TO THE READER.

THat the *Author of the Book, Entituled,* The Theory of the Earth, *has ſhewn much Learning, Ingenuity, and the Command of a Style more than common in his Work, I conceive to be the Senſe of moſt Perſons that have perus'd it. What I pretend to conſider in it, is, whether the Hypotheſis he there propoſes can hold good, and am of Opinion there is a failure and inconſiſtency in it. The method I uſe in my Conſiderations on the ſaid* Theory *is thus: I proceed generally upon each Chapter, as the Author has writ them in his Engliſh Copy; firſt ſtating the Contents with as much clearneſs and conciſeneſs as I may, and then offering what I have to ſay upon them. I well know, that the late* Right Reverend Father in God, *Herbert* Lord Biſhop of *Hereford, has already publiſh'd ſome* Animadverſions *on this* Theory; *as likewiſe ſome other Perſons: But whereas his* Lordſhip *in his* Animadverſions *has pleas'd, for the moſt part, to keep himſelf to his Province of Divinity, by expounding ſome Scripture paſſages relating to it, I proceed generally in a Philoſophical way, arguing from the nature of the thing; though no Man can treat of theſe matters, without a Scripture ground. And ſince the other Animadverters, beſide what they have urg'd from the* Scriptures, *argue generally in a way*

differing

differing from me, I thought this ſmall mite of mine, toward the Elucidation of theſe abſtruſe matters, might not be unacceptable among the Learned. And whereas the Author of the Theory *wiſhes, that whoever ſhall offer any thing againſt it, keep himſelf to the ſubſtance of it; ſo I have done as to the main: tho ſince Collateral matters are for illuſtrating and ſtrengthning the Hypotheſis, or ſome way inducing to a reception of it, I have thought it proper for me now and then, as occaſion preſented, to take notice of them, at leaſt in a tranſient way, and to ſhew their Inſufficiency for ſuch ends.*

ERRATA.

BEſides literal faults, the Reader is deſir'd to correct the following miſtakes of the Preſs. Pag. 11. line 1. blot out, chiefly. Ib. l. 37. and 38. read, it little concerned, p. 15. l. 23. r. for a Metaphyſical, p. 19. l. 7. r. *ad captum*, p 31. l. 2. r. ſediment, p. 42. l. 21. After *this*, make a full point. p. 49. l. 31. veil, r. vale, p. 71. l. 15. r. harmonical, p. 127. l. 25. r. Intimate, p. 137. l. 36. r. Religions, p. 142. l. 30. blot out in, p. 174. l. 14. r. concerning it, p. 184. l. 16. *Utquer. Atque.*

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CONSI-

CONSIDERATIONS ON The Theory of the Earth.

The First Book.

Concerning the Deluge and the Diſſolution of the Earth.

Chap. I.

THE Author here gives an account of the whole Work, of the Extent and general order of it; ſo that this Chapter being only Introductory, I note only the following Paſſage.

'Page 3. He ſays thus: There is no Sect of Philoſophers, that I know of, that ever gave an account of the 'univerſal Deluge, or diſcovered from the Contemplation of the Earth, that there had been ſuch a thing already in Nature. 'Tis true, they often talk of an Alternation, of Deluges and Conflagrations in this Earth, but 'they ſpeak of them as things to come; at leaſt they give 'no Proof or Argument of any that have already deſtroy'd the World. *And beneath.* As to the Conflagration in particular, this has always been reckon'd among

'the Opinions or *Dogmata* of the *Stoicks*, *That the World* 'was to be deſtroyed by Fire, and their Books are full of 'this Notion: but yet they do not tell us the Cauſes of 'the Conflagration, nor what preparations there are in 'Nature, or will be, toward that great Change. And 'we may generally obſerve this of the Ancients, that 'their Learning or Philoſophy conſiſted more in Conclu-'ſions than in Demonſtrations; they had many Truths 'among them whereof they did not know themſelves the 'Premiſes or Proofs; which is an Argument with me, 'that the knowledg they had was not a thing of their 'own Invention, or which they came to by fair Reaſoning 'and Obſervation upon Nature, but was deliver'd to them 'from others by Tradition and ancient Fame, ſometimes 'more publick, ſometimes more ſecret: theſe Concluſions 'they kept in mind, and Communicated to thoſe of their 'School, or Sect, or Poſterity, without knowing, for the 'moſt part, the juſt Grounds and Reaſons of them.

On this Paſſage I have the following Particulars to offer.

1. We have no reaſon to expect that the *Greeks* or *Latins* ſhould have given any Account of the Deluge in *Noah*'s time, unleſs we will allow the Deluge of the Ancient *Ogyges* (which is ſaid to have laſted nine months) to have been the ſame with that of *Noah*. for they pretend not to have any Records farther than that *Ogyges*: wherefore all things among the *Greeks*, which Antiquity had worn out of date, were call'd *Ogygia*. And if, haply, they had any thing of times before, it came very obſcurely to them, whence they call'd the *Ante-Ogygian* Age Ἄδηλον, and was only what they had by Heariay of the *Egyptians*; or other Nations. Thoſe who have made any mention of the univerſal Deluge under *Noah*, are, The *Sibyl* in *Lactantius*, *de Ira Dei*, c. 23. *Xenophon*, *de Equivocis*. *Fabius Pictor*, *de Aureo Seculo*. *Cato*, *de Originibus*. *Archilochus* the *Greek*, who introduces alſo the Teſtimony of *Moſes*, in his Book, *de Temporibus*. *Joſephus* in his *Jewiſh Antiquities*, from *Mnaſeas*. *Hierom* of *Egypt*,

gypt, and *Beroſus* the *Chaldean*. *Alexander Polyhiſtor*, and *Abydenus* in *Cyril*'s firſt Book againſt *Julian*. *Plato* in his *Timæus*. *Ovid* and others of the Poets confound the Deluge of *Noah* with that of *Deucalion*, deſcribing this as general; which, in regard they muſt have known to have been particular, I judg the ſcope of their Diſcourſe chiefly tended to a moral or divine Inſtitution, the hiſtorical Narration in itſelf being not true. And *Servius* tells us that by a Deluge and *Emphytheoſis* the Ancients underſtood a Change, and a Melioration of times, and we know Deluges were ſtill introduc'd in the Iron age, after a total corruption of Manners. *In Virg. Eccl. 6.*

2. As to Alterations by Deluges and Conflagrations which the Author intimates the Ancients to have held only by Tradition, without finding by the Earth that any ſuch things had been, and without conſidering any Cauſes and Preparations in Nature for them: I find it to be otherwiſe.

Firſt, I think it plain enough among the ancient Philoſophers (tho unobſerv'd by the Author) that they diſcover'd from the Contemplation of the Earth there had been already ſuch a thing as a general Deluge, at leaſt ſucceſſively; ſo as the Waters of the Sea had ſome time or other cover'd the whole face of the Earth. Thus *Ovid* introduces *Pythagoras*, ſaying,

Vidi ego quod fuerat quondam ſolidiſſima tellus
Eſſe fretum, vidi factas ex æquore terras.
Et procul à pelago Conchæ jacuere marinæ,
Et vetus inventa eſt in montibus Anchora ſummis:
Quodque fuit campus, vallum decurſus aquarum
Fecit: & eluvie mons eſt deductus in æquor, &c. *Met. l. 15.*

I've ſeen what was moſt ſolid Earth before
Become a Sea, the Sea become a Shore;
Far from the Sea Sea-Cocles often lie,
And Anchors old are found on Mountains high:

Land-floods have made a Valley of a Plain,
And brought a Mountain with them to the Main.

And there you may read much more to the ſame purpoſe: and all ancient Hiſtories, as well as modern, tell us of ſuch marine Bodies found on Mountains; ſome urging them as Arguments for ſuch Changes: as there are learned Men now living, who think they can demonſtrate from ſuch Bodies, found on Mountains at all diſtances from the Sea, that there is no part of the Land now appearing, but has ſometime been cover'd by the Sea. I could produce much matter on this Argument, were it not that I am unwilling to anticipate here what I have thoughts of ſetting forth in a particular Tract.

Qu. nat. l. 3. c. 27. *& Seq.*

Again, as for Cauſes of thoſe Changes, we find that *Seneca*, a Maſter among the *Stoicks*, deſcribing an univerſal Deluge, aſſigns Cauſes for them. The ſum of his Reaſoning is thus: He examines whether an univerſal Deluge will be caus'd by the overflowing of the Sea, or by continual Rains, or by the eruption of new Fountains, and concludes it will be by all three joyn'd together, and that nothing is difficult to Nature when ſhe haſtens to her end: In the riſe of things ſhe uſes a gentle effort, and carries them on towards their perfection by unperceivable degrees; but when the time of their Diſſolution comes, it's done all on a ſudden; as he exemplifies in Animals: and ſo he ſays Cities are long building, and Woods long growing, but reduc'd to Aſhes in a few hours. Therefore when that fatal Day ſhall come, many Cauſes will act together: There will be a general Concuſſion of the Earth, opening new Sources of Waters; continued and violent Rains, whence, at length, the Snows heap'd up on Mountains for many Ages will be diſſolv'd; whereby the Rivers greatly ſwelling, and forc'd by Tempeſts, will overflow their Channels, and by their rapid courſe, carry all before them, and many times their courſes to the Sea being damn'd up, they will return back and drown whole Countries: mean while the immoderate Rains continuing,

tinuing, the Winter Seaſon encroaching on the Summer, and the Seas being mightily increas'd by the vaſt diſcharges of the overflowing Rivers, and being infeſted with violent Tempeſts, they will find their Channel too narrow for them, and overflow the Land, forcing the Rivers back, in a tempeſtuous manner towards their Sources, and ſo at length bury the whole Earth in Waters: unleſs, happily for a time, ſome of the Mountains may here and there ſtand as ſcatter'd Illands, but at laſt there being a general Effort in the Waters, as at Spring-Tides, the whole will be overflown.

He farther tells us, that as Fires and Waters bear ſway o'er earthly things, their riſe and ruine being from and by them, it was the Opinion of *Beroſus*, that Deluges and Conflagrations will happen, thro the Courſes of the Planets: and that a Conflagration ſhall happen when all the Planets, which now keep different courſes, ſhall meet in *Cancer*, being ſo plac'd, that it ſhall paſs in a direct line through them all; and that a Deluge ſhall happen, when the ſaid Planets ſhall ſo meet in *Capricorn*; the one making the Summer Solſtice, and the other the Winter; Signs of great Power, being the Points for the Changes of the Year. And *Seneca* receives theſe Cauſes alſo; one Cauſe being too little for ſo great a Ruin. He adds, whether the World be an Animal, or a Body, Nature governing it, as Trees and ſtanding Corn: From its beginning there was included in it, whatſoever it ought to act, and to undergo to its end; as in the Seed is comprehended the whole ſtate of the future Man; ſo that the Child, yet unborn, has the Law of a Beard and grey Hairs, the Lineaments of the whole Body, and of the ſucceeding Age being there, in little, and conceal'd. So he ſays the Origine of the World contain'd as well the Sun and Moon, and Courſes of the Planets, and the Riſe of Animals, as thoſe things with which earthly things are chang'd. In theſe was an Inundation, which happens by the Law of the World, no otherwiſe than Summer and Winter. And he ſays all things will help Nature for the

the performance of her Conſtitutions; but the Earth it ſelf will afford it the greateſt cauſe to drown it; which will be reſolv'd into Moiſture, and flow by a continued conſumption, the tainted parts, as in Bodies ulcerated, by degrees, bringing the reſt to a general Colliquation.

Here we plainly ſee what the grounds of the *Stoicks* and others were, for admitting Deluges and Conflagrations. They having obſerved, that particular Bodies on the Earth had a beginning and decay, and were again renewed by their Seeds, thence by Analogy concluded, that the ſame Order muſt paſs, as to the whole World: and again, having conſider'd that Fires and Waters bore the ſway o'er earthly things, and that the one prevail'd in the Summer, the other in the Winter: they thence imagin'd, that beſides ordinary Summers and Winters, whereby the ordinary Changes are wrought on the Earth, there would happen ſome great periodical Revolutions in the Heavens, cauſing ſo great a Predominancy of Fires and Waters here below, that they would cauſe general Changes over the whole face of the Earth at once.

De Elem. Philoſ. *Bede*, ſpeaking of theſe Changes, ſays, it was the opinion of all the Philoſophers, that earthly things received their Periods ſometimes by a Deluge, and ſometimes by a Conflagration; becauſe the Waters being plac'd under the Fountain of Heat, it happens, that the Moiſture encreaſes by degrees, and overpowers the Heat, till being detain'd by no bounds, it diffuſes it ſelf over the Earth, and drowns it; which Moiſture, at length, being dry'd by the Heat of the Sun, and Drought of the Earth, the Heat encreaſes in its turn, and over-powers the Moiſture, till being diffus'd over the Earth, it burns it. He adds, there are ſome that ſay theſe things happen through the general Elevation and Depreſſion of the Planets; for if all the Planets are elevated together, being remov'd from the Earth more than they ought, they conſume leſs of the Moiſture; whence the Moiſture encreaſing, it diffuſes it ſelf o'er the Earth, and cauſes a Deluge. If but one, two, or three of them are elevated, without the others,

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the Moiſture thereby does not abound; for what increaſes by their remoteneſs, is dry'd by the nearneſs of the others: but if all are depreſs'd together, they burn the Earth, and cauſe a Conflagration, doing too much by their nearneſs, as by their remoteneſs they did too little.

Many others who write of theſe Mundane Changes, word themſelves much after the ſame manner: Whence we find the Antients did not barely rely on Tradition for theſe Changes, but had ſuch grounds as they conceiv'd rational for admitting them. Now if it ſhall be ſaid, that the Cauſes they have aſſign'd, are not competent for ſuch Changes; poſſibly it may be, becauſe they ſought for Cauſes which were not in Nature to be found: For thoſe Antients, either ſuppoſing the Deluge of the antient *Ogyges*, to have been general, or having heard that ſome other Deluge had been affirmed ſo to have been, and finding by marine Bodies dug in Mountains, that the Waters of the Sea had been there, they attempted to aſſign Cauſes for an univerſal Change at one effort; whereas thoſe Cauſes, upon examination, were found, either to have been aſſign'd *gratis*, without any ſolid ground, or to anſwer only partial Changes.

Hence *Ariſtotle*, and the ſoundeſt Reaſoners, well ſeeing the ſlight Preſumptions on which this Opinion was grounded, derided the *Stoicks*, *Epicureans*, and others, who maintain'd it. For firſt, *Ariſtotle* knew they had no ſound Records for making out that any ſuch Change had happen'd in Nature: And, ſecondly, he having well weighed the Rotation of the Elements, and what paſt in particular Bodies, found that what flow'd from the later, receded from them, which muſt cauſe a decay; but whatever flowing there were in the Elements, it ſtill return'd into them, ſo that nothing was loſt or decay'd, as to the whole, nor ſo much to any chief part, as to cauſe a total Diſſolution. And ſince no Man, that I know of, has hitherto aſſign'd a Cauſe able to work a general Change in the Earth at once, I ſhould be inclin'd, according to natural Principles, to follow his Opinion, a general

Change

Change being to be aſcribed to Miracle, for ought I know, till ſome Prophet ſhall come to help us out.

As for what has been ſaid by the *Sibylls* and antient *Magi* among the Gentiles, concerning theſe Changes (I ſpeak not of what has been prophetically deliver'd of them in *Sacred Writ*, which I judg refers to a miraculous hand) we know they were Perſons chiefly concern'd in the Politick Government of their times; and being greatly skill'd in *Adept Philoſophy* (as ſome of our Prophets alſo tranſcendently were) they knew how to adapt the great *Phænomena* of the Earth to the Microcoſm, and moral World, and there is a Myſtery in what they intimate, as to theſe Changes, which I think not fit here to explain; but may note, that thoſe who are ſeen in the *Promethean Arcanum Aſtrologicum*, and have heard the ſeven-Reed Pipe of *Pan*, know on what grounds the above-mention'd Aſtrological Cauſes for Deluges and Conflagrations were originally introduc'd, and whither they tend. The antient *Druids* of our Nation, who were the moſt famous for *Adept Philoſophy* of any Men of theſe parts of the World (nay, and as *Pliny* ſays, the *Perſian Magi* may ſeem to have had their riſe from them) and who govern'd all here; in their Sacrifices, which they thought moſt acceptable to their Gods, were wont to make a *Wicker Image* in the form of a Man of a vaſt proportion; whoſe inward Cavities they filled with live Men, who were commonly Murtherers, Thieves, Robbers, and other Criminals; but for want of theſe, often Innocents, and then to ſet fire to it, and conſume them to aſhes.

Now, I think Mr. *Sammes*, in his *Britannia*, comes ſhort in his gueſs, concerning the grounds of this Feſtival Solemnity: He conceives the *Britains* and *Gauls*, by this ſolemn Act, in burning theſe vaſt Images, with Men in them, expreſs'd their deteſtation of the *Phœnicians*; who, he ſays, were Men of a vaſt ſtature, and who for a long time had ſubdu'd them, and kept them in Slavery, from which they were now got free. This interpretation,

tation, I ſay, ſeems not to me to anſwer the Grandeur of the Act; it being much more probable, that by it, they would preſent a ſolemn Type of the *general Conflagration* (it being a Point of their Doctrine that ſuch a thing was to be) eſpecially, as it related to Mankind, and the moral World: tho as *Boemus* tells us, they were wont alſo to make ſuch great Images of Rowls of Hay, and therein to incloſe Beaſts as well as Men, and to ſet all on fire in like manner: which, nevertheleſs, may alſo refer to Mankind; for that in Man there are certain *Fomites* and Affects of Brutes, which, after they have been a long time habituated in him, Man ſeems to have paſs'd into their Nature, the *Pythagorean Tranſmigration*, according to the Senſe of all the learned *Platonicks*, except *Plotinus*, importing no more: which *Tranſmigration* was a Doctrine ſo antiently taught by the *Druids*, that *Lipſius* ſays, he knows not whether they learnt it of *Pythagoras*, or he of them. *De omn. Gent. Rit.* l. 3. c. 23.

3. Concerning the Learning of the Ancients, whether it were in Concluſions, and traditional only, as the Author has intimated, or from a contemplation of Cauſes, we may conſider what *Plutarch* ſays in the Caſe, which is as follows: 'All Generation proceeding from two Cau-'ſes, the firſt and moſt antient Divines and Poets kept 'themſelves, in a manner, wholly to the firſt and moſt 'excellent Cauſe; but as for neceſſary and natural Cau-'ſes, they meddle not with them: whereas, on the 'contrary, the modern Philoſophers leaving that ex-'cellent and divine Principle, aſcribe all to Bodies and 'Affects of Bodies, and I know not what Juttings againſt 'each other, Changes and Temperatures: So that both 'are in a fault; the latter becauſe they either ignore, 'or omit to tell us by whom; the former after what 'manner, and by what means each thing is effected. Again, as to the antient Philoſophy, we know, that not long before the times of *Plato* and *Ariſtotle*, and the other Philoſophers, all the *Dogmata* of Philoſophy were not deliver'd openly, but after an obſcure and Ænig- *L. de Defect. Orac.*

matical manner, under certain Veils: which occult way of Philoſophizing, being learnt by the *Greeks* from the *Egyptians*, they brought it into their Country, and continu'd the ſame for a time; being unwilling openly to publiſh, among the vulgar, that admirable Learning, which being ill underſtood by them, might make them fall from Religion and uprightneſs of Life; till at length, in ſucceeding Ages, the whole came to be unravell'd, and Men came to open Reaſoning. Hence it may be ſaid, that as our Corpuſcularians or other Philoſophers at preſent, will not own themſelves ignorant of the firſt Cauſe, tho they mention him not in explaining natural Effects: So the Antients knew well enough particular Cauſes, it being wholly inconſiſtent with a Philoſopher to rely barely on Tradition, antient Fame, or a general Cauſe, as may be imagin'd, tho they thought not fit generally to inſiſt on any but the firſt Cauſe in their Writings, more than what was done in a fabulous and ænigmatical way, according to the ſtately Humour of thoſe moſt antient times. A Prophet indeed may ſay, *Lingua mea tanquam calamus ſcribæ*; but for a Philoſopher, who pretends to know things, not by divine Inſtinct, or traditional Say-ſo's, but by their adæquate Cauſes, it's Nonſenſe ſo to do. Men of Senſe, as thoſe Antients muſt be allow'd to have been, have naturally an enquiring and reſtleſs Genius, which will not permit them to ſit ſtill, till they have either found that a Point is inſcrutable in its Nature, or have given themſelves ſome tolerable account from Reaſon of it. And any Man that conſiders how many things in the Books of the *Old Teſtament*, or only in the Books of *Job* and *Moſes* (the two moſt antient authentick Writings, perhaps, of any extant) are ſaid, according to a deep knowledge in *Phyſiology*; and that *Moſes* had his Learning from the *Egyptians*, cannot think the Antients ſo ignorant in that kind, as ſome may otherwiſe imagin them to have been. Indeed, it does not appear that the *Greeks* receiv'd that Philoſophy which is demonſtrated

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by Reaſons from the *Egyptians*; what they chiefly receiv'd from them being chiefly what belongs to Ceremonies and the Mathematicks, the grand Theorem amongſt them, which they moſt valu'd, relating thereunto; and hence when it's treated of the Mathematicks and Myſteries; we find the *Chaldean* and *Egyptian* Opinions quoted; but for Reaſoning in Philoſophy, they are not mention'd by *Ariſtotle* and *Plato*: and nevertheleſs we may conclude, that from what the *Egyptians* ſet forth under Veils in their Ænigmatical way, us'd chiefly by them for the ſake of their grand Myſtery, which never was nor will be made common; the *Greeks*, by ſolving it, compos'd their Philoſophy: the *Egyptians* not caring that any Man ſhould be made acquainted in the knowledg of natural Cauſes, who was not initiated in the foreſaid Myſtery, the knowledg of Nature being ſubſervient thereunto. And tho it does not fully appear by any thing we have remaining, that the antient *Chaldeans* and *Egyptians* were ſo well ſeen in Phyſical things, that they well underſtood what an univerſal Cauſe differ'd from particular Cauſes, or what was the Office of that and theſe; or what might be the ſign of a thing whereof it was not the Cauſe; yet when we conſider the great inſight they had in the Properties of natural things; it may be a rational inducement for us to believe, that they had likewiſe well conſider'd the particular Cauſes whence they flow'd; and if they did not make them publick, nor the Properties themſelves; it was only on that ground mention'd by *Ariſtotle* to *Alexander*, ſaying, 'He is a 'Tranſgreſſor of the Divine Law, who diſcovers the 'hidden Secrets of Nature, and the Properties of things: 'becauſe ſome Men deſire, as much as in them lies, to 'overthrow the Divine Law by thoſe Properties that 'God has plac'd in Animals, Plants, and Stones: Whence to keep the Divine Law in its full vigour, the Antients made it their buſineſs, alway to keep the People minding the prime Cauſe, and no others, which, indeed, it concerned them to mind. And it's obſerv'd, even to

this day, in ſome Countries, that Youth piouſly educated, with a ſtrong Senſe and Zeal of Religion; when they come to paſs a Courſe of Philoſophy, and conſider ſecond Cauſes, often remit of that earneſt Devotion which they us'd before. That Saying of the Lord *Bacon*, in reference to this, being true, *viz.* 'That a 'narrow and ſlight inſpection into Nature, inclines Men 'of weak Heads to Atheiſm; tho a more thorow in-'ſight into the Cauſes of things, makes them more evi-'dently ſee the neceſſary dependance of things on the 'great and wiſe Creator of them.

Chap. II. and III.

In the Second Chapter the Author gives a general Account of *Noah's Flood*: propoſing alſo an eſtimate of what quantity of Waters would be neceſſary for making it; and endeavours to ſhew, that the common Opinion and Explication of that Flood is not intelligible. In the Third Chapter he endeavours to anſwer any Evaſions, and to ſhew that there was no new Creation of Waters at the Deluge: alſo, that it was not particular and national, but extended throughout the whole Earth; and concludes with a ſhort Prelude to the Account and Explication he intends to give of it.

Now, as the firſt Chapter was only introductory to the Work, ſo we find theſe two Chapters are only preparatory to his *Hypotheſis*, by ſetting forth the Inconſiſtency of other Opinions concerning the Deluge: and in regard it does not concern my Undertaking, to conſider how validly he has refuted the Opinions of others, but how firmly he has eſtabliſh'd his own; I ſhall paſs by theſe two Chapters, to proceed to the Theory he propoſes; tho I may have occaſion now and then, in what will enſue, to bring ſome part of their Contents under conſideration.

Chap.

Chap. IV. and V.

THE Author coming now to eſtabliſh his *Hypotheſis*, undertakes to make out two things; Firſt, how the Earth, from the beginning, roſe from a *Chaos*, and in what form it continu'd, till the time of the *Deluge*; and Secondly, how a Deluge, at length, happen'd; his Fourth and Fifth Chapters, which are now to be conſider'd, are for making out the Compoſition of his Earth, or how it roſe at firſt from a *Chaos*, and what its antediluvian State was: As for the Diſſolution of it, at the time of the Deluge, he treats of that afterwards.

In the beginning therefore of his Fourth Chapter, before he lays down his *Theory*, he thinks fit, in the firſt place, to remove an Opinion concerning the Eternity of the World; which, he ſays, takes away a *Chaos*, and any beginning to the Earth, and conſequently the Subject of his Diſcourſe, whereupon he writes thus. 'It 'has been the general Opinion and Conſent of the Learned of all Nations, that the Earth aroſe from a *Chaos*. 'This is atteſted by Hiſtory both ſacred and profane; 'only *Ariſtotle*, whom ſo great a part of the Chriſtian 'World have made their Oracle or Idol, both maintain'd 'the Eternity of the Earth and the Eternity of Mankind, 'that the Earth and the World were from everlaſting, 'and in that very form they are in now, with Men and 'Women, and all living Creatures, Trees and Fruits, 'Metals and Minerals, and whatſoever is of natural Pro'duction: We ſay all theſe things aroſe, and had their 'firſt Exiſtence and Production not ſix Thouſand Years 'ago; he ſays, they have ſubſiſted thus for ever, through 'an infinite Series of paſt Generations, and ſhall conti'nue as long without firſt or laſt; and if ſo, there was 'neither *Chaos*, nor any other beginning to the Earth, *&c.*

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Having thus ſtated this Opinion, he urges firſt the *Scriptures* againſt it, and then many Arguments from natural Reaſon, which would be too tedious here to ſet down: but however, this point of Beginnings being very nice, and variouſly diſputed amongſt the Ancients, and the foundation on which the Author propoſes to build his *Theory*, I muſt ſay a little of what I have conſider'd on it.

I find then that *Ariſtotle* was not the firſt Introducer of this Opinion of the worlds Eternity, as the Author intimates him to have been; and that thoſe who in their Accounts of beginnings deſcribe a *Chaos*, are not thence forc'd to deny the ſame Eternity. *Ariſtotle* is ſo far from being the firſt that held this Opinion, that ev'n his Maſter *Plato*, according to the ſenſe of moſt of his Expoſitors, as *Crantor*, *Plotinus*, *Porphyrius*, *Jamblicus*, *Proclus*, *Macrobius*, *Cenſorinus*, that excellent Chriſtian Philoſopher *Boethius*, and many others, who generally maintain'd the ſame, is concluded to have held that the World was always, and always was from God, and flowed from him; for they ſay, God always is, but that the World is always a making and flows; and if it be conſider'd as to a beginning of time, the World may be ſaid not to have had any birth; but if as flowing perpetually from God, its continually brought forth. Nor may the World be ſaid leſs to depend of God, if it always has depended, and ever ſhall depend of him, than if at ſome inſtant of time it began to depend, and may ceaſe from it: as the light would no leſs draw its Origine from the Sun, and depend of it, if it had always flow'd from it, and ſhould always ſo do, than if it began at ſome inſtant of time to flow thence.

Thoſe therefore, who maintain this Opinion, will ſay that God did not at any time bring forth the matter new, but from Eternity, and that likewiſe with its Ornament; altho it be conceiv'd without its Ornament before than with it: for Nature wants its order, which it expects from another; and ſince each thing is conceiv'd firſt

according

according to what it is, than according to what it receives; it may properly be conceiv'd firſt without Order, being void of it in itſelf. So that when theſe men talk of a *Chaos* and Changes it underwent before it came to be an habitable World, they underſtand it only as to the natural order of things, according to our way of conceiving.

Amongſt the Schoolmen, the *Thomiſts*, who generally take upon them to defend *Ariſtotle*, ſay, It cannot be convinc'd by any natural efficacious Reaſon, that the World was not made from Eternity, but in time, becauſe the thing not implying Contradiction, it depended meerly on the will of God: and that when *Ariſtotle* ſaid the World was from Eternity, he ſaid it only, as opining, becauſe nothing certain can be had in this matter, but by the ſole light of Revelation and Faith, according to what the Apoſtle ſays, *By faith we underſtand that the worlds were fram'd by the word of God.* Heb. 11. 3. Tho others ſay, *Ariſtotle* affirm'd that God, as being a neceſſary Agent, made the World from Eternity. Others, that where he endeavours to prove the Eternity of the World, he keeps himſelf within the Principles of the Science he was treating of, *viz.* Phyſiology, and thought himſelf not there accountable for Metaphyſical Birth. However this may be, I think it manifeſt that the Opinion was much more Ancient than *Ariſtotle*. *Xenophanes*, before him aſſerted the word to be Αἰδιον καὶ ἄφθαρτον. *Philolaus* likewiſe, that famous *Pythagorean*, whoſe Books *Plato* is ſaid to have bought for a great price, of his Relations, and to have compos'd his *Timæus* out of them, maintain'd the ſame. *Stobæus* recording out of him, *that this world was from Eternity and will remain to Eternity.* Ecl. Phy. 7. 44. And again, *That the world may truly be call'd, the Eternal Energy or effect of God, and of ſucceſſive generation.* *Epicharmus* alſo, a Diſciple of *Pythagoras*, held it, and *Ocellus Lucanus*, according to *Philo*. Neither need I to mention any that have maintain'd it ſince *Ariſtotle* (the Author being free to own that he has had followers) as *Pliny*, *Dicæarchus*, *Simplicius*,

Simplicius, *Everrhoes*, *Salustius*, *Apuleius*, *Taurus*, *Alcinous*, and indeed most of the *Platonicks* and *Peripateticks* after Christianity: I say, I may pass by these, the Opinion being much more Ancient than any of those Persons I have nam'd, and indeed so ancient, that its hard to retrieve the Original: for *Boemus* tells us, collecting I conceive from *Diodorus*; It was a constant Tradition amongst the *Chaldean Priests* that the World had never any beginning, nor should never have an end: which Tradition possibly, with other corrupt Doctrines, might have been deriv'd to them from times before the Deluge. And how indeed could they hold any other Opinion? when, as *Philo* tells us, they held the World itself, or the universal Soul within it to be God, which they consecrated under the name of Fate and Necessity; persuading themselves that there was no other Cause of things, but what is seen; and that both goods and evils were dispenc'd by the Courses of the Sun, Moon, and Stars; conformably to which *Lucan* introduces *Cato*, saying,

De Omn. Gent. Rit. l. 2. c. 3.

L. de Migrat. Abrahami.

Æstque Dei sedes nisi terra, & pontus, & aer,
Et cœlum, & virtus, superos quid quærimus ultra?
Jupiter est quodcunque vides, quocunque moveris.

What Seat has God, but th' Earth, the Air, the Seas,
The Heavens, and Vertue? Seek no Gods but these,
Its *Jove* whate'er you see, move where you please.

So again *Psellus*, in his Exposition of the *Dogmata* of the *Assyrians* and *Chaldeans*, says, that both of them held the World Eternal.

I may add that the Ancient *Druids* held this Opinion of the Worlds Eternity, their Philosophy being that of *Pythagoras* and *Plato*, which is concluded to have been generally the same (I say not in this particular) with that of *Moses*; and *Pythagoras* himself is said to have held it by *Censorinus*. *Natalis Comes* also tells us, that all the ancient Sages were divided into two Parties, one of them held

Myth. l. 2. c. 2.

held the World Eternal, the others that it had ſometime a beginning; on the one hand were the moſt excellent Wits of the moſt famous Men, on the other were divine Perſons, and Men divinely inſtructed. And even the Ancient Cabaliſts among the *Jews*, who think themſelves the only Perſons deep ſeen in Scripture-knowledge, and to whom *Origen* ſeem'd inclin'd, held an Eternity of Worlds, tho indeed they ſuppos'd renovations of them from *Chaos*'s at certain Periods; concerning which I ſhall ſay more in the next Book.

I have deliver'd this Account of the Opinions of Men concerning the Worlds Eternity, not but I wholly acquieſce in the Opinion commonly receiv'd among Chriſtians, of the Worlds late Beginning, but only to give the Point its due Latitude, which I judg'd too much limited by the Author of the *Theory*.

And upon the whole, when we conſider what is urg'd on both ſides; as the Author has brought Arguments of ſtrength, to prove the World's late Beginning; ſo I conceive there are as weighty Reaſons to be brought on the other part, and that many will ſtill ſay with *Scaliger*, *Solâ Religione mihi perſuadetur mundum cœpiſſe, & finem Incendio habiturum*; and with *Melanchthon*, *Neceſſaria eſt diligentia in omnibus doctrinis videre, quæ certò adſeverari poſſint, quæ non poſſint, & de quibus rebus humana ratio certam & immobilem doctrinam habeat, de quibus verò arcanis, poſitis extra conſpectum hominum, erudiat nos vox cæleſtis. Neutrum humana ratio invenire per ſeſe poteſt, videlicet, fuiſſe mundum inde, uſq; ab Infinita Eternitate, aut conditum eſſe recens, ante annos* 5507. And beneath. *Brevitas temporum mundi à Moſe tradita Phyſicis ridicula videtur.* Not a Man among the *Gentiles* having dreamt of ſo late a Beginning of the World, as *Moſes* ſeems to intimate. *Exerc. ad Card.* 61. § 6. *L. de mundo.*

And hence the learned *Father Simon* judges it probable, that the *Greek* Doctors in the *Septuagint Tranſlation*, believing that the World was more ancient than appears from the *Hebrew Text*, have took the liberty of *Hiſt. Crit.* c. 4.

etching out the time; eſpecially upon the belief they had, that when the body of the Canonick Scripture, which we have, was publiſht, the people had only given them what was thought neceſſary for them. So thoſe, who will not allow *Plato* to have held the World Eternal, muſt at leaſt grant, he ſuppos'd it to have exiſted for a vaſt and unaccountable Succeſſion of Ages. And ſo we find what *Simplicius* reply'd to *Grammaticus*, who urg'd againſt him a firſt Generation and a Beginning of time according to *Moſes*, viz. *That Moſes's Relation was but a fabulous Tradition, wholly drawn from Egyptian Fables.*

Simpl. in Ariſt. Phyſ. l. 8.

Aquinas alſo ſeems to me to give an home hint to thoſe who from humane Reaſon will pretend to aſſign a time for the Worlds beginning, ſaying, *Mundum incepiſſe eſt credibile, non autem demonſtrabile, aut ſcibile; & hoc utile eſt ut conſideretur, ne fortè aliquis quod fieri eſt, demonſtrare præſumens, rationes non neceſſarias inducat quæ præbeant materiam irridendi infidelibus, exiſtimantibus nos propter hujuſmodi rationes credere quæ fidei ſunt.* So again, *Picolomini. Quoniam principium originis mundi, longè abeſt à nobis; & ejus creatio ſuperat naturæ vires, per cujus opera elevantur Philoſophi ad inventionem cauſarum, ideo mirum non eſt, ſi Philoſophi, humanâ ductâ ratione, facilè in hanc ſententiam labuntur, quòd mundus omni ex parte ſit æternus: reverâ enim per naturam, nec principio, nec fine valet eſſe præditus.*

P. 1. *Art.* 2. & 46.

L. *de mundo.* c. 25.

Moreover, as to all thoſe learned amongſt the *Gentils*, whoſe Opinions concerning the Worlds Beginning, the Author applauds before *Ariſtotle*'s; its manifeſt they were more abſurd than him in what they held; for generally grounding themſelves on this Principle, *Ex nihilo nihil fit*, they either ſuppos'd Corpuſcles from Eternity, rowling without order in an immenſe Space; or that the ſaid Bodies lay lurking in a confus'd *Chaos* from Eternity. Now wherein do theſe men excel *Ariſtotle?* Is it, in that they have made a deform'd World from Eternity, which came in time to be adorn'd? Is there leſs abſurdity and repugnancy in an infinite multitude of diſorderly motions, than

than of ſuch as ſucceed in order? and in the Eternity of a deform'd Body, than of a beautiful? Certainly it was better *Ariſtotle*'s way; who not having foreſeen any Impoſſibility of eternal Motions and Bodies, had rather have the Face of the World beautiful from Eternity, than at ſome time to have emerg'd from an eternal Deformity.

Again, whereas the Author, in his ſecond Book, where he treats of the *Coſmogonia Moſaica*, will have it, that the Creation, according to the ſix days Works, ſet forth, *Gen.* 1. is deliver'd only πτωχῶς, *ad capum uſumque Populi*; and judges that ſome of the Antients have deliver'd the Generation of the World more Philoſophically. I muſt confeſs, if any Tergiverſation were to be allow'd from the Text of *Moſes*, I ſhould be more enclin'd to think, that either the World being eternal, as the fore-mention'd Philoſophers held; or, at leaſt, that the time of its Riſe or Creation, being indefinite, and wholly inſcrutable by Man (as all the *Gentiles*, who held it not eternal, muſt have ſuppos'd it, not a Man of them, as far as I know, having aſſign'd or ſubſtituted any determinate time for its beginning), *Moſes*, as a divine Legiſlator, ſubſtituted a time for its Creation or Riſe, and the *Modus* of it (whereas the *Gentiles* ſubſtituted only the *Modus* according to their corrupt Divinity) thereby to carry on a Doctrine for the Good and Salvation of Man; and that his Chronology, according to the Lives of the Patriarchs, may poſſibly be reſolvable by Arithmantical Divinity, according to certain Symbolical Myſteries contain'd in Numbers: or I ſhould more readily follow the Opinion of *Auſtin*, than any of thoſe Philoſophers; he holding that God created all things in an inſtant, without any ſucceſſion of time; which Opinion might as well have been conſider'd by the Author, as that of the World's Eternity, this equally taking away thoſe gradual Changes, which he repreſents in the *Chaos*; ſetting the World immediately in the State it is. And truly it ſeems much more rational to me, that all things

were ſet in their perfect State at firſt, whether it be taken as the Text of *Moſes* literally imports, by a properated Maturation; or inſtantaneouſly, after the Opinion of *Auſtin*; than to ſuppoſe an Earth gradually qualifi'd (as thoſe Philoſophers do) for the Production of Plants, and Animals, *&c.* So that their Earth, as it roſe from a *Chaos*, muſt have been a long time in a Quagmire condition, and not affording a tolerable Habitation for an *Iriſh* Bog-trotter; till the Sun, I know not after what Revolution of Ages, had made it tenantable; which appears but a meagre and unſatisfactory Story, of which I may ſay more elſewhere. Of *Auſtin*'s Opinion alſo were the moſt rational amongſt the Jewiſh Doctors, *Rabbi Moſes Ægyptius*, *Philo Judæus*, *Abraham Judæus*, and the Schools of *Hillel*, and *Schammai*, as *Manaſſeh Ben Iſrael* writes. *Procopius Gazæus* alſo, and *Cajetan* held the ſame. I may add, that *Hermodorus* the *Platonick*, ſays that *Linus* writ the Generation of the World, the Courſes of the Sun and Moon, and the Generation of Fruits and Animals; and that in the firſt Verſe of his Work, he affirms all things to have roſe together. And ſo much for this Point, which ſome, perhaps, may think more than need to have been.

De Creatione. Probl. 1.

I ſhall now proceed to ſtate the Author's Theory, for the Compoſition of his Earth, or how it roſe from a *Chaos*; which runs thus:

Firſt, He ſuppoſes that all thoſe that allow the Earth an Origine, agree that it roſe from a *Chaos* (tho I have ſhewn before, that *Auſtin*, and thoſe that are for inſtantaneous Creation, could not agree to it, farther than to help out our way of conceiving; becauſe no real ſucceſſive Changes could then have paſs'd in the ſuppos'd *Chaos*, in order to the Earth's Formation,) and then he lays down two Propoſitions to be made out by him.

The firſt is, *That the Form of the Antediluvian Earth, or of the Earth that roſe from a* Chaos, *was different from the Form of the preſent Earth.*

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The ſecond is, *That the Face of the Earth before the Deluge, was ſmooth, regular, and uniform, without Mountains, and without a Sea.*

He proves his firſt Propoſition; firſt, becauſe, he ſays, he has ſhewn in his Second Chapter, that if the Earth had been always of the preſent Form, it would not have been capable of a Deluge.

Secondly, he proves it from a Paſſage in the ſecond Epiſtle of S. *Peter*, Chapter the Third.

Thirdly, He proves it from Reaſon, and the Contemplation of the *Chaos*, from whence the Earth firſt aroſe.

To the firſt Proof, I anſwer, that as I have intimated before, it does not concern me here to ſhew how a Deluge was poſſible, according to the preſent Form of the Earth, which may ſtill rely on Miracle, till more valid, natural Reaſons are aſſign'd for it, than any, perhaps, have hitherto been; and all I undertake, is, to ſhew that the Deluge could not have happen'd according to the *Hypotheſis* laid down by the Author, which I conceive I ſhall make out in its due place.

As to his ſecond Proof from S. *Peter*, firſt I have intimated in my Advertiſement to the Reader, prefixt to this Book, that a right reverend Divine has already given ſome Explanation of the Paſſages of Scripture, contain'd in the *Theory*; and in this regard I ſhall not intermeddle with them, farther than neceſſity of Argument ſhall enforce me thereunto. Secondly, as to Scripture Paſſages, I have this to offer in general, that ſince the End of the Scriptures is of an higher Nature, than to inſtruct us in natural Hiſtory, and in Sciences grounded on ſecond Cauſes, to which God has left them, as uſeleſs to the Salvation of Men; I think they ought not to be apply'd but in thoſe holy things, of *Faith*, and *Morals*, for which they were dictated: and poſſibly it was on theſe accounts, that thoſe of the Antients, who are ſuppos'd to have read the Books of *Moſes*, did not quote them in their Writings. Again, ſince the Author is pleas'd to ſet by the firſt Chapter of *Geneſis*, as not Philoſophi-

cally

cally written, (tho certainly this, if any part of the Scriptures is deſign'd for our inſtruction, as to the original ſtate of the World, and the beginnings of things) I know not why he ſhould much inſiſt on any part elſe, unleſs it be ſo ſelf-evident, that it is not liable to various Expoſitions, as thoſe Paſſages he quotes, are by him allow'd to be. Neither to me do they ſeem cogent; tho I may allow ſome of them to bear a fair Expoſition enough his way, as others ſeem more natural in another ſenſe: But this I obſerve generally of Quotations; that, farther than they carry a fair ſtreſs of Reaſoning with them; what by various Explications, and comparing of Paſſages, they breed endleſs Cavillations, which rather nauſeate, than ſatisfie a judicious Reader. And even that Paſſage of S. *Peter*, ſo much inſiſted on by the Author, tho it ſeems to intimate to us ſome other ſtate of the Heavens and Earth before the Flood, than they have ſince; we find the thing is not ſo clearly hinted, that any Man ſince could thence divine what that State ſhould have been: and I ſhall ſhew in the ſequel, by Arguments drawn from the Nature of the thing, that the Attempt the Author has made for explaining it, has been unſucceſsful: and ſo for his *Tehom Rabba*, or the great Abyſſe of *Moſes*, which he has alſo much urg'd; and for any other Paſſages he has quoted.

To come to the Author's third Proof, which is from Reaſon and the Contemplation of the *Chaos*, whence the Earth roſe: this Proof, in effect, is not only for making out, that the Earth, as it roſe from a *Chaos*, in its firſt ſtate, was of a different Form from the preſent Earth, according to the Authors firſt Propoſition; but, withall, is partly for ſhewing that the Face of the firſt Earth was ſmooth, regular, and uniform, without Mountains and a Sea, as he has ſet forth in his ſecond Propoſition; wherefore the ſcope of it being connected with the Motions, Progreſs, and Separations, which he ſuppoſes to have paſs'd in the *Chaos*, for forming the firſt Earth, I ſhall briefly ſtate them both together, as he has repreſented them.

He

He ſuppoſes then the *Chaos* as a fluid Maſſe, or a Maſſe of all ſorts of little Parts or Particles of the Matter of which the World was made, mixt together, and floating in confuſion, one with another: Hence he ſays, there follows an impoſſibility that this Maſſe ſhould be of ſuch a Form and Figure, as the Surface of our preſent Earth is: Or that any Concretion, or conſiſtent State, which this Maſs could flow into immediately, or firſt ſettle in, could be of the ſaid Figure. He proves the firſt of theſe Aſſertions, becauſe a fluid Maſs always caſts it ſelf into a ſmooth and ſpherical Surface: He proves the ſecond Aſſertion; becauſe, when any fluid Body comes to ſettle in a conſiſtent and firm State, that Concretion, in its firſt State of Conſiſtence, muſt be of the ſame Form, that the Surface was when it was liquid; as when Water congeals, the Surface of the Ice is ſmooth, and level, as the Water was before: And hence, when he has conſider'd the broken condition of the preſent Earth, both as to its Surface and inward Parts, he concludes, that the Form of it now cannot be the ſame, with that it had originally; which muſt have been ſmooth, regular, and uniform, according to his Second Propoſition. And to make this clear, he ſets forth the Motions and Progreſs which he ſuppoſes muſt have paſs'd in the *Chaos*, and how it ſettled it ſelf in the ſaid Form, when it became an habitable World.

1. Firſt therefore, he preſents us with a Scheme, which repreſents the *Chaos*, as is before expreſs'd, *viz.* as a ſpherical and fluid Maſſe, containing the Particles of all the Matter of which the World is compos'd, mixt together, and floating in confuſion in it.

2. The firſt Change which he conceives muſt happen in this Maſſe, muſt be, that the heavieſt and groſſeſt parts would ſubſide towards the middle of it, and there harden by degrees, and conſtitute the interior Parts of the Earth; while the reſt of the Maſſe, ſwimming above, would be alſo divided by the ſame Principles of Gravity, into two orders of Bodies, the one like Water, the other

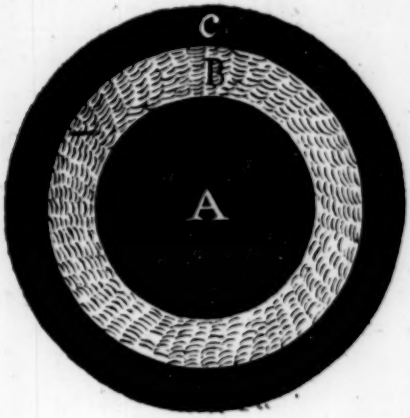
other volatile like Air; and that the watery part would ſettle in a Maſſe together under the Air, upon the Body of the Earth, compoſing not only a Water, ſtrictly ſo call'd, but the whole Maſſe of Liquors, or liquid Bodies, belonging to the Earth, and theſe Separations in the Body of the *Chaos* are repreſented to us in a ſecond Scheme.

3. The liquid Maſſe, he ſays, incircling the Earth being not the mere Element of Water, but a Collection of all Liquors belonging to the Earth; ſome of them muſt be fat, oily, and light; others lean and more earthy, like common Water. Now theſe two kinds mixt together, and left to themſelves, and the general action of Nature, ſeparate one from another, when they come to ſettle (which theſe muſt be concluded to have done) the more oily and thin parts of the Maſſe getting above the other, and ſwimming there, as he repreſents in a third Figure.

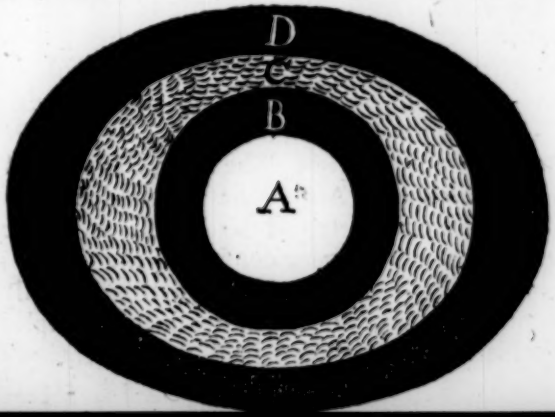
4. Next, he conſiders, that the Maſſes of the Air and Waters were both, at firſt, very muddy and impure, ſo that they muſt both have their Sediments; and there being abundance of little terreſtrial Particles in the Air, after the groſſeſt were ſunk down; theſe leſſer alſo, and lighter remaining, would ſink too, tho more ſlowly, and in a longer time; ſo as in their deſcent, they would meet with that oily Liquor on the watery Maſſe, which would entangle and ſtop them from paſſing farther, whence mixing there with the unctious ſubſtance, they compos'd a certain Slime, or Fat, ſoft and light Earth, ſpread on the Face of the Waters, as he ſhews in a fourth Figure.

5. He ſays that when the Air was fully purg'd of its little earthy Particles; upon their general deſcent, they became wholly incorporate with the oily Liquor, making both one Subſtance, which was the firſt Concretion, or firm, and conſiſtent Subſtance, which roſe upon the Face of the *Chaos*; and fit to be made, and really conſtituted an habitable Earth; which he ſets before us in a fifth Figure, and which I have alſo ſubjoyn'd; where

where *A* is the firſt Sediment of the *Chaos*; *B* the Orb of Water, or the Orb of the Abyſſe; *C* the Orb which made the firſt habitable Earth.



6. Having thus repreſented the Riſe of the Earth from the *Chaos*, he adds, that whereas the Antients generally reſemble the Earth to an *Egg*, he thinks the Analogy holds as to thoſe inward Envolvings repreſented in the Figure of the Earth, and that the outward Figure of the firſt Earth was likewiſe oval, it being a little extended toward the Poles, which he repreſents to us in a ſixth Figure, and which I alſo here inſert; where, as the two inmoſt Regions *A B* repreſent the Yolk, and the Membrane that lies next above it; ſo the exterior Region of the Earth (*D*) is as the Shell of the Egg, and the Abyſſe *C* under it, as the White that lies under the Shell.



This is the Author's *Theory* of the Earth, in reference to the Compoſition of it, as it ſettled from the *Chaos*, in its firſt State; which he ſays he has all along ſet forth according to the Laws of Gravity: And this muſt now be conſider'd by me.

Firſt then, If I ſhould allow that the firſt Earth was form'd from a *Chaos*, according to thoſe Separations the Author has repreſented, it would no way anſwer his chief End, for which he gave it this Conſtruction, *viz.* The Capacity of cauſing a Deluge, as I ſhall make appear in my Conſiderations on the next Chapter. But tho I might be free to allow it, as for any Deluge to be thence caus'd; yet in other reſpects, I muſt not do it, becauſe I take upon me to maintain, that the World, from its firſt Exiſtence, had Mountains, a Sea, and the like, as it has now. And both in reference to the Author's Argument from Reaſon, *viz.* That all fluid Bodies, and any firſt Concretion on them, muſt keep to a ſperical Figure; whence he concludes, the Earth, on its firſt Concretion from the *Chaos*, to have taken it; and ſo as to the Separations he ſuppoſes to have paſs'd in the *Chaos*, I have many things to ſay.

Not to ſtand therefore with the Author for allowing a *Chaos*, and that it was a fluid Maſſe, and of a circular Figure (tho I know no reaſon why a Man ſhould admit a *Poſtulatum*, which if the Authority of *Moſes* may be ſet by, as the Author does, I ſee no ground for, unleſs it be to ſerve a turn, for trying whether a natural Explication may be given of a Deluge, which I judg miraculous) and to reaſon with thoſe, who ſeem to have held gradual ſucceſſive Changes to have paſs'd in the *Chaos*, in order to the forming of the World; The main Error, as I conceive, on which the Author has grounded his whole *Theory* for the Compoſition of his Earth, as it roſe from a *Chaos*, is, that he has here conſider'd the *Chaos*, not as a ſtrongly fermented Maſſe, which it muſt neceſſarily have been from the infinite variety of ſeminal Principles of a contrary Nature therein contained (as all Antiquity has repreſented

repreſented it) and from this fundamental Error has concluded, that in the Separations and Settlements of the *Chaos*, all things paſs'd according to the common Laws of Gravity, obſerv'd in the ſubſiding of unfermented Bodies; no reſpect being had to thoſe Effects, which muſt neceſſarily have been produc'd by the ſaid Ferments. Can any Man caſt his Eye on the Contrariety of Natures which appears betwixt Superiors and Inferiors, and what we find in the Animal, Vegitable, and Mineral Kingdoms, which every where occur to us, and not preſently thence conclude from the conſideration of a *Chaos*, where all theſe are ſuppos'd to have been confuſedly mixt, that the ſame Contrariety muſt have been there, and that turbulent and violent Commotions were thence rais'd in it? To go no further than *Ovid*, who has repreſented the Nature of a *Chaos*, as well as any of the Antients: where he ſpeaks of it, he ſays,

——*Congeſtáque eodem*
Non bene junctarum diſcordia ſemina rerum.
——And mingled there
The jarring Seeds of ill-joyn'd beings were.

And beneath,

——*quia corpore in uno*
Frigida pugnabant calidis, humentia ſiccis
Mollia cum duris, ſine pondere habentia pondus.
——'cauſe in one Maſſe
The cold things fought with hot, the moiſt with dry,
The ſoft with hard, the light with contrary.

Indeed as he affirms, the World to have riſen from the *Chaos*, he immediately ſubjoyns,

Hanc Deus, & melior litem natura diremit.
God and prevailing Good broke off this Strife.

But how far this jarring Diſcord was taken away, according to what we may reaſon from ſecond Cauſes,

and what Effects muſt have been produc'd by them upon the framing of a World, muſt be conſider'd by us.

It muſt not then be thought, that when the *Chaos* came to be ſeparated in order to the framing of a World, all the homogenious Bodies, or pure Elements, were rang'd by themſelves; a pure Element being a pure *Chimæra*, no ſuch thing in Nature. Indeed if ſuch a Separation had been made; whereas there was a Mutiny before in the *Chaos*, this would have eſtabliſh'd a Peace, but ſuch a Peace, that no habitable World, nor any Animal, Vegitable, or Mineral Productions could then have been. The Elements then, upon the ſeparation of the *Chaos*, muſt have been mixt and blended together, according to ſuch Proportions as to be able to produce ſuch Effects, as the prime Author deſign'd them for; therefore when we conſider his deſign was a World ſhould be produc'd, qualifi'd for the Production, Support, and Propagation of thoſe varieties of Species we find in Nature, and withal reflect what the Quantities and Qualities of thoſe Elements were, and are, which chiefly concern us in this Diſcourſe, *viz.* The Earth and Waters, we ſhall ſoon find how this habitable Earth and the Sea thence aroſe.

All the Water which the Author does account for in Nature (as I ſhall have occaſion to ſet forth in the ſequel) does not amount to enough to make an Orb of Water, to cover the Earth, as it lies in an even Convexity with the Sea, a quarter of a Mile deep; and what is this to the vaſt Body of the other Element the Earth? Not comparably ſo much as a Sheet of the thinneſt Paper laid on a Globe of three foot diameter, adds in thickneſs to that Globe. Indeed, notwithſtanding this diſproportion, if the Earth, when it firſt ſettled from the *Chaos*, had been an homogenious Body, without any Principle of Motion in it, ariſing from Ferments, through the Contrariety of Natures therein contein'd, the Waters muſt have cover'd it, as *Moſes* ſeems to intimate it did; *Gen.* 1. but when thoſe Ferments, quickned by the

ordinary

ordinary concourſe of the firſt Cauſe (not to inſiſt here on a miraculous *fiat*) came to exert their Force, can we think that leſs Effects could be wrought, than the production of Mountains, and a Sea Channel, ſuch inconſiderable Nothings to the Body which produces them? the greateſt Mountains on the Earth being no more in proportion to the Earth, than the ſlighteſt Duſt on a Globe of three foot diameter, is in proportion to that Globe; as the ingenious *French* Author of a late Book entituled, *De L'Origine des Fountaines*, has well made appear; where he has likewiſe ſhewn, that the little Protuberances on an Orange, which are uſually compar'd to the Mountains of the Earth, are each of them a thouſand times greater in proportion to that Fruit, than any Mountain on the Earth is in proportion to that Globe. We find that many very ſmall vegetable Seeds contain a protruſive Principle in them, able to raiſe Bodies by degrees, containing many Tuns weight, and can we doubt but the primigenial Earth, fermented with the Seeds of all things in it, had a force able to produce the Effects mention'd? And tho the Author ſeems to ſmile at thoſe, who have held that Mountains have been caſt up as Mole-hills, or produc'd as Wens on the Body of Man; I know not whether it may be ſo eaſie to ſhew a Diſparity, and why the one is not as poſſible, and as probable as the other; for if the vaſtneſs of the Body will afford it, and there be a proportional mover, neither of which, I think, any Man has reaſon to queſtion in the Earth, I know not why the Earth may not be judg'd better able to produce the one, than the Mole, or Man's Body the others.

I well know, that all Antiquity (I mean it of thoſe who held the World had a gradual beginning from a *Chaos*) abets this Theory, as I have ſtated it; and the feign'd Story of the Gyant *Typhoëus* (if it contains any natural deduction) relates here: *Typhoëus* being that *Enormontick* Spirit (if I may ſo call it) or that protruſive *Impetus*, ſtill reigning in the *Chaos*, through Ferments,

ments, Winds and Inflamations, and cauſing the preſent Uneveneſſes in the Earth, and the retiring of the Waters into a Sea-Channel, till at length all things being ſet in their apt State; *Jupiter*, or a meet *temperies* of the World, compos'd theſe turbulent Commotions, and put a ſtop to their exorbitant Efforts. And this ſeems to me a more apt Explication of the original Formation of the World, than that the Author would introduce.

I may farther here note, that tho I think the original Formation of the World may be accounted for this way; yet I am of opinion there is no Mountain on the Earth now, that is an original Mountain, or that exiſted when the World firſt roſe, and conclude with *Ariſtotle*, that the Sea and Land have chang'd places, and continue ſo to do; and I think it not poſſible for any Man fairly to ſolve the *Phænomenon* of marine Bodies, found in Mountains, by any other Principle; eſpecially by a Deluge caus'd as the Author has propos'd. But it being not my buſineſs here to ſet forth a Theory of the Earth, but only to ſhew the Inconſiſtency of the Author's Hypotheſis, I ſhall not enlarge at preſent in making out theſe things; but refer them to a particular Tract, I deſign to publiſh with what convenient ſpeed I may; the Demonſtrations whereof will refer to certain Cuts, taken from a Collection of *Foſſil*'s, I have by me; where I hope to ſatisfie the Author in ſome tolerable way concerning the Riſe of Mountains, Iſlands, *&c.* and to ſolve all the Objections he has made againſt their Riſe any *other way, but what he has propos'd.*

Chap. VI.

WE are now come to the main driſt of the Author's Undertaking, *viz.* How the Deluge was caus'd: And in this Chapter he propoſes to ſhew, that it happen'd upon the Diſſolution of the firſt Earth, and that

the Form of the preſent Earth, then roſe from the Ruins of the firſt.

Firſt then, he here preſents us with a Figure of the Earth all ſmooth on the Convex part (as he conceivs it muſt neceſſarily have been as it roſe from a *Chaos*) the great Abyſſe ſuppos'd to be ſpread under it. And next he ſuppoſes, that at a time appointed by Providence, this great Abyſſe was open'd; or that the Frame of the Earth broke, and it fell down into it: And this, he ſays, would firſt cauſe an univerſal Deluge, by the great Commotion and Agitation of the Abyſſe, on the violent Fall of the Earth into it: Then after the Agitation of the Abyſſe was aſſwag'd, and the Waters, by degrees, were retir'd into their Channels, and the dry Land appear'd, we ſhould ſee the true Image of the preſent Earth in the Ruins of the firſt. The Surface of the Globe, he ſays, would be thence divided into Sea and Land; the Land would conſiſt of Plains, Valleys, Mountains, with Caverns containing ſubterraneous Waters, *&c.* The Sea would have Iſlands in it, and Banks, and ſhelfy Rocks on its Shoar, *&c.* And theſe things, in the following parts of his Work, he examins piece-meal: but firſt here he conſiders the general Deluge, and how aptly this Suppoſition repreſents it.

Suppoſing therefore it will be eaſily allow'd, that ſuch a Diſſolution of the Earth would make an univerſal Deluge, he enquires in what order, and from what Cauſes the Frame of this exterior Earth was diſſolv'd.

The great Cauſe he aſſigns for producing this great Effect, is, the continued Heat of the Sun, which he ſuppoſes in the Antediluvian World, to have always mov'd in the Equinox, there being then no Colds nor Rains, nor Change of Seaſons; ſo that what by its parching Heat, ſucking out the Moiſture of the Earth, which was the Cement of its Parts; and ſo drying it immoderately, and cauſing it to cleave in ſundry places; and what by rarifying the Waters under the Earth into Vapours, which would thence force a way for their Dilatation and Eruption;

ption, he concludes the Dissolution followed. He exemplifies his Doctrine first, by an *Æolipile*, or an hollow Sphere with water in it; which, if the mouth of it be stopt, which gives the vent, the water when rarified by the heat of the fire, will burst the Vessel with its force. Secondly in an Egg, which being heated before the fire, the moisture and air within being rarified, will burst the shell: and he is the more free to instance this Comparison, because he says, when the Ancients speak of the Doctrine of the *Mundane Egg*; they say that after a certain period of time, it was broken. Thirdly, In Earthquakes, which generally he says arise from the like Causes, and often end in a like effect: *viz.* a partial Deluge, or innundation of the place or Country, where they happen, which may naturally lead us to conceive that a general one has so come to pass.

Lastly, He says the main difficulty propos'd, was, to find Waters sufficient to make an universal Deluge, and that after sometime it should so return into its Channels, that the Earth should become again habitable: for according to the common Opinion, he says, it was impossible, that such a quantity of waters should be any where found or be brought upon the Earth; and then if it were brought, that it should be again removed: whereas this explication performs the same effect, with a far less quantity of water; which is easie to be found, and easily remov'd when the work is done; for he says, when the Earth broke and fell into the Abyss, a good part of it was cover'd by the meer depth of it: and those parts of it that were higher than the Abyss was deep, and consequently would stand above it in a calm water, were reacht and overtopt by the Waves, during the agitation and violent commotions of the Abyss; and to represent this commotion to us, he supposes a stone of ten thousand weight, taken up into the Air a mile or two, and then let fall into the middle of the Ocean; and believes that the dashing of the water upon that impression, would rise as high as a Mountain. But if a mighty Rock, or heap of Rocks,

Rocks, a great Iſland, or a Continent fall from that height, the daſhing muſt riſe even to the higheſt Clouds; and he thinks it is not to be wondred that the great tumult of the waters, and the extremity of the Deluge laſted for ſome months: becauſe, beſides that the firſt ſhock and commotion of the Abyſs was extremely violent, there were ever and anon ſome ſecondary ruins, which made new Commotions laſting the time ſuppos'd, till the waters by degrees were retreated; the greateſt part of them conſtituting our preſent Ocean, and the reſt filling the lower cavities of the Earth. And from things thus explain'd, he concludes, that this third and laſt Propoſition is made out, *viz. That the diſruption of the Abyſs or Diſſolution of the primeval Earth, and its fall into the Abyſs, was the cauſe of the univerſal Deluge, and of the deſtruction of the old World.*

I have been the more particular in ſtating this part of the Theory, becauſe the main point under debate is here contain'd; which I muſt now examine.

The Cauſes aſſign'd by the Author for ſuch a diſſolution of the Earth as is mention'd, do not ſeem to me ſo competent as would be expected for ſuch a Work. The Sun doubtleſs, ſuppoſing (as the Author does) that in the Antedilunian World, it always kept in the Æquinox, there being no Rains, Cold, nor changes of Seaſons; would heat, dry and cleave the Earth in ſome parts, eſpecially in the Torrid Zone conſiderably: but withal it muſt be conſider'd how far the action of the Sun could penetrate for producing the effect propos'd: its known that if a Wall be heated red hot on one ſide, it ſtill continues cold on the other: Its alſo a known Experiment, that a good *Thermometer*, plac'd in a ſubterraneous *Grotto* of an ordinary depth, ſcarce varies perceivably in the hotteſt day of Summer and the coldeſt day of Winter: how then ſhall the Sun penetrate three miles and three quarters deep into the Earth (for ſo deep the Author ſeems to ſuppoſe his Orb of Earth to have been, as I ſhall by and by ſhew) and heat an Abyſs of waters lying under it, ſo as to rarifie it into vapours,

Qui queat hic ſubter tam craſſo corpore terram
Percoquere, humorem & calido ſociare vapori?
Præſertim cùm vix poſſit per ſepta domorum
Inſinuare ſuum radiis ardentibus æſtum.

Lucret. l. 6.

And indeed, Heat being not eſſentially in the Sun, but an effect of the light by whoſe beams its imparted to us; where Light is excluded, Heat alſo muſt of courſe. The *Grotto*, where no operation of the Suns Heat is found, has an open paſſage into it, for the Suns operation, if it could there exert it; whereas the Author ſuppoſes the *Antediluvian* Earth to have been one continued ſubſtance without ſo much as a Cavern in it. Again, we muſt conſider of what nature the Torrid Zone muſt have been: and the Author, in his ſecond Book, concludes it a ſandy Deſart: if ſo, Sand is not inclinable to cleave, but ſoon fills up any Cleft made in it; as I believe may be obſerv'd in all the ſandy Deſarts now extant: and if Rocks are ſuppos'd under the Sands; certainly horizondal beds of Rocks, as all muſt have then have been, are not liable to the Suns penetration, at leaſt by any perceivable Heat: and indeed let the nature of it be what it might, it comes much to the ſame thing, and every Man who has us'd himſelf underground knows how little the Sun has to do with its Heat there. Now tho the continued Equinox Heat, then ſuppos'd, may ſeem to aggravate the matter, there muſt have been, at leaſt, a viciſſitude of days and nights, and thoſe ſtill of equal length, ſo that the Earth would be always cool'd in the night, as well as heated in the day.

Moreover, tho the Author ſuppoſes his *Antediluvian* Rivers to terminate as they came to the parts, on each ſide the Torrid Zone, being partly exhal'd by the Sun, and partly abſorpt in the Sands; yet their waters muſt neceſſarily have paſs'd in the Sands under Ground, through the parts of the Torrid Zone, which would ſoon fill up any clefts there made by the Sun. I ſay the Waters muſt

muſt have paſs'd ſo, becauſe his *Antediluvian* Earth muſt have been porous, to percolate waters to all parts, otherwiſe its impoſſible the Inhabitants in the temperate Zones ſhould have been ſupply'd with waters to ſerve their neceſſary uſes, by Wells; for no Man can indulge Fancy ſo far as to think the *Antediluvian* Rivers could have been ſo thick, and near enough each other, to afford a convenient ſupply for the Inhabitants of all the parts of the habitable Earth. Men think it now very burthenſom to fetch water a mile or two, as in ſome places they are forc'd to do by their Situation remote from Waters, and I hope it will not be ſaid that the Rivers were then within a mile, or two, or ten, or hundreds ſometimes of each other.

As to the Compariſons brought in by the Author of the *Æolipile*, and the *Egg*, which are broken, when the moiſture within them is rarified, and turn'd into vapours by the heat of the fire. I anſwer, that when it ſhall appear to us, that the Sun could cauſe an Heat in the waters of the Abyſs, proportional to what the others have when broken, we may conſider more of it; mean while, ſuch an effect is ſo far from falling within my Conception, that I look upon it in Nature impoſſible. And as to the Doctrine of the Ancients concerning the *Mundane Egg's* breaking, I ſhall conſider it in the ſecond Book; tho I may ſo far take notice of it here, that whereas the Author here intimates as tho the Ancients by mentioning the *Mundane Egg's* breaking, referr'd to a Deluge, its being caus'd that way; the contrary is manifeſt to us; for we know it was a general Opinion amongſt the Ancients, that the World had been renewed by many Deluges and Conflagrations, whereas if one Deluge had been caus'd by ſuch a diſruption of the Earth, any ſecond, or third Deluge had been impoſſible.

But, what is moſt urg'd, is, that the generality of Earthquakes ariſe from like Cauſes, and often end in a like effect; *viz.* a partial Deluge or Inundation of the Place or Country where they happen. To this I anſwer,

that tho ſome Philoſophers aſſign the Cauſes of Earthquakes after this manner, *viz.* That the ſtrugling of Vapours rais'd and rarify'd by the Sun, in the Earth, ſometimes cauſe a Diſruption, the Earth thereupon ſubſiding into Caverns, whence Waters flow forth, *&c.* yet it would be hard to expect that Men ſhould generally ſo far acquieſce in this Cauſe, as to allow it a fair ground to build an Hypotheſis of this weighl upon: When as a great, if not the greateſt, part of Philoſophers, aſſign other Cauſes for Earthquakes, and thoſe, perhaps, more probable. Some will have Earthquakes to be caus'd only by certain Conjunctions of the Planets, ſome by the Motion of Comets near the Earth, others by ſubterraneous Fires or Ferments; which truly produce Heats and Vapors within the Earth; the Sun having nothing to do in it, more than by a remote and general Cauſality; others will have them produc'd by the Motion of ſubterraneous Waters, others again by certain Moulderings or Founderings in certain Caverns of the Earth, and other Cauſes are aſſign'd for them.

Laſtly, When the Author comes to the main Difficulty, (as he calls it) *viz.* The finding of Waters ſufficient to make an univerſal Deluge, which after ſome time ſhould ſo return into its Channels, that the Earth ſhould become again habitable; both which, he ſays, are as eaſily effected, according to his Explication (ſet down before by me) as they are impoſſible any other way: I confeſs, I greatly admire at this his Aſſertion, and the Explanation he gives for thoſe Effects.

The firſt thing we ſhould have expected from the Author in reference to this Point, is, that he ſhould have ſignified to us, of what Depth he ſuppoſes his Abyſſe to have been, and what Thickneſs he allows to his Orb of Earth; for unleſs we will reaſon by rote, it muſt be upon a due conſideration of theſe things, that we muſt conclude of what Effects could follow, upon the ſuppos'd diſruption, in reference to a Deluge, and the forming of the preſent Earth (as he will have it) thence:

and

and indeed, if any Perſon propoſes a Theory, or an Hypotheſis, and the Propoſitions he advances to build his Doctrine upon, be not either ſelf-evident, or demonſtrated by him; the firſt thing he ought to do, is to lay down his *Poſtulata*, that a Man may clearly ſee how he adjuſts his Reaſonings upon them. But to talk of a Body to be drown'd, and not to give us the Dimenſions of the Body, and of the Water to effect it, ſeems to me to have neither top nor bottom in it; and no more than to ſay, ſuch a thing muſt be done, but God Almighty knows how. We find the Author has been diligent enough, in ſhewing what Quantities of Waters would be required to make a Deluge, where he writes againſt the Opinions of others: and it ſeems but Juſtice, that he ſhould have been as careful in ſetting down what Quantities would be requiſit, according to his own: He ſaw there was no proper way to refute their Opinion, but by a particular Examination of what Quantities of Waters would be requiſite to make a Deluge, according as they fancy'd it; and then to ſhew, that if ſuch a Quantity of Waters were once brought on the Earth, it would be impoſſible for the Earth to get rid of them again, ſo as to make an habitable World: And if he would help us to conceive how a Deluge ſhould happen, and the preſent *Phænomena* of the Earth be ſolv'd conſequentially to it, I ſee not why he ſhould be backward to aſſign us ſome poſſible Proportions of his Orbs of Earth and Waters in order to it; unleſs (which I cannot think) he had rather involve Men in erroneous Thoughts, by offering only unlimited Generals, and make them fancy a poſſibility where there is none.

It's the buſineſs of Philoſophy to poſſeſs us with clear and explicit Notions of things; and not to imbroil us in ſuch as are confus'd and obſcure. I may allow what the Author ſays in his Anſwer to Mr. *Warren*, That when the Nature of a thing admits a Latitude, the original Quantity is left to be determin'd by the Effects; and the Hypotheſis ſtands good, if neither any thing ante- *Cap.* 5.

cedent,

cedent, nor any preſent *Phænomena* can be alledg'd againſt it: But I cannot ſee that the Nature of this thing admits of a Latitude, ſo that the preſent *Phænomena* of the Earth may not be alledg'd againſt it: And I believe, if *Cartes* had ſuppos'd a Deluge to have been caus'd (as the Author does) on the Diſruption of his Earth (whereas he ſuppoſes only the Riſe of Mountains, a Sea, and the like by it, the Conceptions of which may admit of a Latitude in ſome more tolerable way) but all Men would have juſtly expected he ſhould have aſſign'd Proportions to his Orbs; and I am ſo far from thinking that any Latitude aſſignable to Proportions of ſuch Orbs can be here admitted, that I am of opinion, when any Man ſhall aſſign any Proportion whatſoever to an Abyſſe Orb for cauſing a Deluge (as the Author propoſes) I ſhall always be ready to ſhew him, either his Abyſſe Orb to be ſo ſhallow, that the Hypotheſis cannot ſwim in it, or ſo deep, that it muſt drown in it.

Now tho the Author has not aſſign'd particular Proportions to his Orbs, as it might have been wiſht, yet he has offer'd ſome Suggeſtions, by which we may gueſs what he would be at concerning them. What therefore I have gather'd from him, in diſperſt Notions, in his Work, in reference to thoſe Proportions, is as follows.

Firſt, He tells us in his firſt Book, *p.* 77. and *p.* 84. and again, *p.* 127. That all the Waters, which were contained in the great Abyſſe, are now contained in the Sea Channel, and the Caverns of the Earth.

Secondly, In this ſame Book, *p.* 10. he computes the Sea to cover half the Globe of the Earth, and that taking one part of the Sea with another, it makes a quarter of a Mile depth throughout.

Thirdly, In this ſame Book, *p.* 15. he ſays, that if the Earth ſhould diſgorge all the Waters it has in its Bowels, it would not amount to above half an Ocean.

From theſe three Aſſertions we find, that the great Abyſſe, which he ſuppoſes for cauſing a Deluge, muſt have contain'd only an Orb of Waters, not a quarter of

Mile depth, as it was couch'd on the Face of the firſt ediment of the *Chaos*; which is ſuppos'd by him to be of a ponderous compact Subſtance, and not containing Waters within it. And ſo much for the Proportion of his Abyſſe.

As to the Thickneſs he allows to his Orb of Earth, I gather it from him as follows.

Firſt, In his Second Book, *p.* 273. he ſays, that the whole primæval Earth, in which the Seat of *Paradiſe* was, was really ſeated much higher than the preſent Earth, and may be reaſonably ſuppos'd to have been as much elevated as the tops of our Mountains are now.

Secondly, He has ſuppos'd in this Firſt Book, *p.* 11. that ſome of the Mediterranean Mountains, taken with the general Acclivity of the Earth, from the level of the Sea, make two Miles in height above the ſaid level: or, at leaſt he does not there except againſt this Computation, as he has occaſion to mention it (tho for his ſatisfaction, I ſhall ſtate alſo other Proportions to his Earth beneath, to ſee what will follow upon it), and I believe all learned Men will allow this Proportion. To this I muſt add, that tho he has not nam'd what depth he allows to the Sea, I muſt conclude that he allows it two Miles deep, as learned Men generally judg it to be; where he ſuppoſes his Abyſſe to end; part of the firſt Sediment of the *Chaos*, receiving the Waters of the Sea upon it. And thus we find from the top of the higheſt Mountains, to the bottom of the ſuppos'd Abyſſe, in the deepeſt parts of the Sea, we have four Miles (as we may ſay) in view; or, at leaſt, agreed to by our Author, and all learned Men, and that whereas he allows near a quarter of a Mile to the depth of his Abyſſe (as I have ſhewn before) ſo his Orb of Earth muſt have been at leaſt three Miles and three quarters in thickneſs.

All theſe things being thus eſtabliſh'd, let us now conſider how a Deluge could be hence made, according to the Deſcription of *Moſes*. If I ſhould but preſent a Scheme here, according to thoſe Proportions, allowing

a quarter of a Mile to the Abyſſe Orb, and three Miles and three quarters to the Orb of Earth; I believe any Man, at firſt looking on it (as to any Deluge to be thence caus'd) muſt cry out, Impoſſibility! The Abyſſe Orb being but the twelfth part of the other, without counting what muſt additionally accrue to the Orb of Earth from its much larger Circumference, as being the upper Orb. The Author aſcribes the cauſe of the Deluge to the Violence of the Commotion of the Abyſſe, upon the fall of the Earth into it; and to repreſent to us what this Commotion muſt be, he ſuppoſes a Stone of a vaſt weight, carried up a Mile or two in the Air, and let fall; and tells us to what a vaſt height Waters muſt then be conceiv'd to fly. But I cannot allow this Inſtance to be fairly brought in: If a Painter be to draw a Ceiling-Piece in a Room of an high roof, we may allow him to draw the Picture (of a Man there, ſuppoſe) much bigger than the natural, that it might deceive our Eye, to its advantage, when viewing it at that diſtance, it takes it in a proportion to the Life. But to ſuppoſe a Rock, an Iſland, or a Continent (as he ſays) two Miles high, in the Air, and to conceive how high Waters would be thrown, upon their fall into the Sea; why ſhall this be done, to deceive our Reaſon? When the Antediluvian Earth is ſuppos'd before, not to have been ſuſpended in the Air, but couch'd cloſe on the Face of the Abyſſe, as is repreſented by him in his Scheme of the diſruption of the Earth, *Fig.* I. *p.* 135. it being quite a different thing for a Body, couch'd on the Face of Waters, to ſubſide in them, and for it to fall into them from an height.

Again, when part of the Orb of Earth ſubſided into the Abyſſe, there was no room for the Waters of the Abyſſe to diverge; whereas when any Weight is thrown into a River, or the open Sea, the Waters may fly off every way. And, indeed, I think it manifeſt enough, that upon the ſubſiding of any part, of ſuch an Orb of Earth, in a manner all the Waters, that could riſe thereupon,

upon, muſt have been contain'd either in the Chaſms, or hollow places of its broken parts; and that never any could come to make a Deluge on the higher parts of the Earth. Beſides, it's abſolutely contrary to *Moſes*'s Narration, to make a Deluge by ſuch flights of Water in the Air; *Moſes* telling us how the Waters roſe and fell gradually, and that they exceeded the higheſt Mountains fifteen Cubits; the Author's Explication of it being ſo forc'd and unnatural, that, perhaps, in ſo plain a Text, it was not fit to be put upon ſo great a Prophet.

But to put the matter beyond diſpute, ſuppoſing the Proportions before laid down, to the Orbs of the Abyſſe, and the Earth; we find a Mile and three quarters of the Orb of Earth miſſing; for if the Sea be allow'd but two Miles in depth, as learned Men generally judg it to be; and that the Abyſſe there ends on the firſt Sediment of the *Chaos* (as the Author ſuppoſes) we have then in Nature but as much Earth as will make an Orb of two Miles in thickneſs, as I ſhall ſhew beneath: and what then is become of the other Mile and three quarters Earth?

The next thing we have to conſider, is this notwithſtanding all the Suppoſitions of the Author, before ſet down; when we come to view the Schemes he has given in his Book; we find that contrary to his ſaid Suppoſitions, in all of them, he has repreſented his Abyſſe-Orb, thicker than his Orb of Earth, ſo that counting the more large extent of the Orb of Earth, as being the upper Orb, and the thickneſs of the Abyſſe Orb, which lies under it, we may judg them to be of equal contents in their Dimenſions, as you may ſee in the Scheme before given you. And I believe, a Reader, who ſhould peruſe his Book curſorily, not finding the Proportions of his two Orbs clearly ſtated; and perhaps, not minding the Suppoſitions, before ſet down; which the Author was forct, by the neceſſity of the Argument, to make on ſeveral occaſions; when he came to view this Scheme of his or the others; would have concluded that the Author really ſuppos'd his two Orbs of the Propor-

tions he here repreſents; as indeed it is but a blind Put upon our Eye, as well as our Reaſon, if he did not.

Now, tho I muſt declare, I cannot comprehend how this can ſtand with the Author's Suppoſitions (as I conceive they are) before ſet down, I am content to ſuppoſe, as all his Schemes ſeem to import; that the Orbs of the Earth, and of the Abyſſe, were, in their Contents of equal Dimenſions; and we ſhall examin what thereupon could follow, in order to a Deluge.

I ſuppoſe then, that the Antediluvian Earth contain'd an Orb of two Miles deep, or as much as would make two Miles deep if it were coucht on the bottom of the Abyſſe, as it then was on the ſurface of it: and that the Orb of the Abyſſe, contain'd two Miles in depth likewiſe; for I ſuppoſe here, with the Author, as before, that the two Orbs together made four Miles in height.

This being ſuppos'd; when the Earth broke, and made a Deluge, I ask what became of the two Miles Water? The Author tells us that the Sea contains a quarter of a Mile depth in Water, over half the Globe of the Earth: and ſays, that if the Earth ſhould diſgorge all the Waters it has beſides in its Bowels, it would not make half an Ocean: and he tells us again and again, that all the Waters of the Abyſſe are contain'd in the Sea, and in the Caverns of the Earth: What then is become of the other Mile and three quaters Water?

Having thus demonſtratively refuted (as I conceive) the Author's whole Hypotheſis, both according to the Proportions he ſeems to have given to his Orbs, in his Schemes; or to have otherwiſe intimated them to have been in his Work; I ſhall urge the matter a little farther, and plainly ſhew it impoſſible, either for the Author, or any Man elſe to aſſign any Proportions whatſoever to ſuch Orbs; that a Deluge, and the Form of the preſent Earth ſhould be thence caus'd; ſuppoſing only (as the Learned generally do) that the Sea is two Miles deep in its deepeſt part; where the Author will have his Abyſſe to end, on the firſt Sediment of the *Chaos*. For

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then, I ſay; firſt, I conceive, Men will generally agree with what the Author has before laid down, *viz.* That there is in Nature but Water enough to make an Orb of a quarter of a Mile depth, on the firſt Sediment of the *Chaos*. And ſecondly, As to the Proportion, which muſt be allow'd to the Orb of Earth, it's manifeſt to us, that ſince it's two Miles from the level of the Sea to the deepeſt part of it, and ſince it's all Earth, in all parts of the Globe to that depth, except what the Waters in the Sea, and in the Caverns of the Earth do amount to; which is but enough to make an Orb but of a quarter of a Mile depth, round the Earth; a good part of which Orb will alſo be countervail'd by that part of the Earth, which is above the level of the Sea; it muſt follow, that no Proportion can be aſſign'd to an Orb of Earth, but about two Miles in depth. Now, we find, according to theſe Proportions; which are the only Proportions aſſignable to the two Orbs; that the Abyſſe-Orb is but a ninth part of the other; a Proportion no way anſwering ſuch an Effect, as a Deluge, and the forming of the preſent Earth, which could not poſſibly thence enſue.

Thus I have been forc't to apply Arguments ſeveral ways, and to make a large Diſcourſe on a Point; which, if the Hypotheſis had been clearly ſtated, I might have anſwered in a few Lines. And now I think, no more need be ſaid, the whole Contents of the Book falling of courſe; only as the Author has ſaid in ſome part of his Work, That he conceives what he has advanc'd may, at leaſt, ſerve to open the Inventions of ſome other Men; ſo, poſſibly, ſome part of what I ſhall deliver in the ſequel, may conduce to the ſame end.

If the Author does ſuppoſe, that at the time of the Diſruption of his Orb of Earth, there was an Orb of Air, or Vapours betwixt it, and his Abyſſe-Orb; rais'd there by the conſtant Action of the Sun on the Abyſſe in the later Ages of the Antediluvian World, as in ſome places of his Works he ſeems to intimate: I think he ought to have repreſented ſuch an Air-Orb, in his Scheme of the

Diſruption of his Orb of Earth, *p.* 135. which he has not done: and therefore my preceding Arguments have not related to any ſuch Air-orb. But if he pleaſes to be plain in the matter, and fairly tells us (if he ſuppoſes any ſuch Air-orb) how thick he ſuppoſes it, and what thickneſs he allows to his other Orbs; I do here aſſure him I ſhall always be ready, either to ſhew him the impoſſibility of a Deluge its being caus'd that way, ſo that the Earth ſhould be afterwards habitable; or freely to own that he has repreſented the Poſſibility of a thing to me, which upon long thinking hitherto, I cannot conceive ſo to have been.

Chap. VII. and VIII.

IN the ſeventh Chapter the Author endeavours to make out by Argument, and from Hiſtory, and particularly by ſome paſſages in the Scriptures, that the Explication he has given of an univerſal Deluge, is not an Idea only: but an account of what really came to paſs in this Earth, and the true Explication of *Noah*'s Flood. And in the 8th Chapter, he endeavours particularly to explain *Noah*'s Flood, in the material parts and circumſtances of it, according to his preceding Theory: and concludes this Chapter with a Diſcourſe, how far the Deluge may be look'd upon as an effect of an ordinary Providence, and how far of an extraordinary.

I think it plain enough, by what I have ſet forth in the foregoing Chapter, that nothing contain'd in theſe Chapters, can be of any force; wherefore I ſhall paſs them by; only taking notice of what the Author ſays concerning an Ordinary or Extraordinary Providence in reference to the Deluge; for performing which, he will not have the Waters to have been created, or otherwiſe miraculouſly brought on the Earth: but allows, as there was an extraordinary Providence in the Formation, or

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Compoſition of the firſt Earth, ſo there was alſo in the diſſolution of it: and thinks it had been impoſſible for the *Ark* to have ſubſiſted on the raging Abyſs, for the preſervation of *Noah* and his Family, without a miraculous hand of Providence to take care of them. And concludes, that writing a Theory of the Deluge, as he does; he is to exhibit a ſeries of Cauſes, whereby it may be made intelligible, or to ſhew the proxim natural Cauſes of it.

Now as for any natural Cauſes to be found for the Deluge, the learned *Johannes Picus*, falling foul with Aſtrologers, ſays thus:

Aſtrologers aſcribe *Noah's* Flood, as well as all other Miracles, mention'd in the Scriptures, to their Conſtellations; in which thing doubtleſs they are madder than thoſe, who deny any ſuch things to have been; becauſe they believe them, as they are related, and nevertheleſs effected by natural Cauſes; when no greater madneſs can be imagin'd, than to think that any thing is done by Natures power, above Nature it ſelf; this being demonſtrably ſo; becauſe nothing is more repugnant to Nature, than that it ſhould attempt its own deſtruction: wherefore it would never bring that Injury on its ſelf, that it could not free it ſelf from by its Power. And if it could not be according to the courſe of Nature, that the Waters exceeding the Mountains tops fifteen Cubits, *Noah* with his Cargo in the *Ark* ſhould be free from Shipwrack twelve months; ſo it was not Natures purpoſe to drown the whole Earth with an Inundation of Waters, to the deſtruction of all living Creatures. He adds alſo particularly againſt Aſtrologers (who will have the Stars to be Signs, at leaſt, if not the cauſes of ſuch effects) as follows. The courſe of natural things is ſo limited by God, according to the Order he has eſtabliſht; and ſo disjoyn'd from thoſe things which are preternaturally done, by the divine Power and Will; that if all theſe were taken away, there would be nothing wanting nor nothing abounding in Nature. Wherefore as by the Order

der eſtabliſht by God, natural things are ſignified by natural Signs, and miraculous things by antecedent Miracles; ſo *Noah*, being divinely inſpir'd, and to be preſerv'd by the divine Power, ſignified to the World that an univerſal Deluge was to come by a Miracle of the divine Juſtice, and he exemplifies the uſual proceedings of Providence in other inſtances of the ſame kind.

And indeed, we have reaſon to think, that if there had been any natural Cauſes for the Deluge, ſome of the learned Perſons then in being, at leaſt upon *Noah*'s warning, would have perceiv'd ſome growing diſpoſitions in the Heavens and Earth toward ſuch an effect, and not have ſuffer'd themſelves to have been all ſurpriz'd when it came, as the Scriptures repreſent to us they were.

Again, ſince the ten Plagues of *Egypt* were miraculous; which were to teach only one obdurate King that there was a God, who commanded all things: certainly when that God pleas'd to execute his vengeance on a World conſummate in ſin; he would do it in an extraordinary and ſupernatural manner; that Poſterity ſhould have no Tergiverſation, but be forc'd to own that Divine controling Power, being certified of this act, ſurpaſſing all natural Cauſes whatſoever. And whereas the Author ſays, that he writing a Theory of the Deluge, is to ſhew the proxim natural Cauſes of it: It will be anſwered, that when an effect is thus miraculouſly wrought, by an arbitrary determination of the moſt remote Cauſe, we muſt not look after proxim Cauſes in Nature for it; Effects being only accountable from any ſecond or proxim natural Cauſes, when things are left to Gods ordinary Concourſe. Not but God often uſes ſecond Cauſes in working Miracles, but then he raiſes that natural Power, otherwiſe belonging to them to an height far tranſcending Nature; ſo that the common Laws of motion and gravity, by which the Author pretends to eſtabliſh his Hypotheſis, have no place here.

I may add, that it's the general Opinion of Divines, that nothing of thoſe things which God has made by himſelf, and without the concurrence of any other Cauſe, will ever have an end, or total diſſolution (as the Author intimates this diſſolution of the Earth to be) for want of Principles in them ſufficient for their eternal ſupport; tho God, by his meer will may put an end to them, or diſſolve them as he pleaſes; and therefore as the Earth and other Elements were made by God in the Beginning; ſo according to their natures they will remain for ever without any deſtruction or diſſolution, as to the whole, tho they may undergo ſome partial Changes. And in reference to this, the learned *Valleſius*, on that paſſage of *Eſdras*, *Conſidera ergo & tu, quoniam minori ſaturâ eſtis, præ his, qui ante vos, & qui poſt vos minori quam vos, quaſi jam ſeneſcentes creaturæ, & fortitudinem juventutis prætereuntes.* Says, but neither is that fourth Book of *Eſdras* receiv'd by Divines, nor could that Opinion ever down with me: for the World has Ages according to divine Ordinations, and the account of Times which God has with himſelf, but not according to Nature; ſince neither its riſe was from Nature, nor will its deſtruction ſo happen. Indeed, it may be that this or that little part of the Earth, drain'd by long culture and ſowing may decay, but not the whole Earth; neither does any little part of it ever ſo decay, as things which really grow old; ſo that it can never after reſume its ſtrength, and, as it were, wax young again; but all things paſs away and return in a certain Circle, according to all and each of their parts, according to all, by viciſſitudes, ſome being decay'd, others render'd more fertile; according to each, each of them being alternately decay'd and reſtor'd. And indeed, the Learned *Dr. Hakewill*, in his *Apology*, has ſo well clear'd the Point againſt a general decay in the World, that I think it paſt time of Day now to have it brought in queſtion: ſo that ſuch a diſſolution in the Earth, tending to its general decay, as the Author intimates, may not be admitted. L. 4. c. 5.

I ſhall conclude this Chapter by obſerving, that beſides the miraculous Providence, which the Author allows in the ſaving of the Ark, his Hypotheſis forces him to introduce two or three Miracles more; as I ſhall ſhew in the Second Book: Whence we ſhall find, that what he has endeavour'd to ſave in one great Miracle, he has been forc't to make out in little ones.

CHAP. IX.

NOW the Author comes to prove his Theory from the Effects, and preſent Form of the Earth; and in this Ninth Chapter, after having obſerv'd that the moſt conſiderable and remarkable things, that occur in the Fabrick of this preſent Earth, are; Firſt, ſubterraneous Cavities, and ſubterraneous Waters: Secondly, the Channel of the great Ocean: Thirdly, Mountains and Rocks. He proceeds to give an account of theſe according to his Hypotheſis: Beginning with ſubterraneous Cavities and Waters: Saying that thoſe Cavities were made, upon the general Diſſolution of the Earth, according as the broken Fragments variouſly fell into hollow and broken Poſtures: and that the ſubterraneous Waters are parts of the Abyſſe, the Pillars and Foundations of the preſent Earth ſtanding immerſt in it.

Now, I have ſhewn before, that ſuch an Orb of Earth, and Diſſolution of it on the Face of the Abyſſe, for cauſing *Noah*'s Deluge (as the Author has ſuppos'd) was impoſſible, and conſequently his Explanation here of ſubterraneous Cavities and Waters cannot hold. I might add ſome things here for ſhewing the neceſſity of ſubterraneous Caverns in the Antediluvian Earth, which the Author denies to have been: But becauſe in the following Chapters, I ſhall ſhew the neceſſity of a Sea and Mountains, in thoſe times; the Uſes of which may be more conſpicuous; I ſhall paſs by the Cavities at preſent.

CHAP.

Chap. X.

HEre the Author treats concerning the Sea-Channel, and the Original of it, the Cauſes of its irregular Form and unequal Depths: as alſo of the Original of Iſlands, their Situation and Properties.

He exaggerates much in the Deſcription of the Sea-Chanel; where amongſt other things he ſays thus, *p.* 128. 'When I preſent this great Gulph to my Imagination, 'emptied of all its Waters, naked, and gaping at the 'Sun, ſtretching its Jaws from one end of the Earth to 'another, it appears to me the moſt ghaſtly thing in Na-'ture. And again, *p.* 131. 'If we ſhould ſuppoſe the 'Ocean dry, and if we look't down from the top of ſome 'high Cloud, upon the empty Shell; how horridly and 'barbarouſly would it look? And with what Amaze-'ment ſhould we ſee it under us, like an open Hell, or 'a wide bottomleſs Pit: So deep and hollow and vaſt; 'ſo broken and confus'd, ſo every way deform'd and 'monſtrous, *&c.*

To this I muſt ſay, as far as I can conceive of the Sea-Channel, if it were empty, and had a Sword upon it, and Trees, as the Land has; I can fancy no other Proſpect could be there, than what the Earth now affords us: We have Mountains now that appear as high to us, as perhaps any would, if we then ſtood in any part of the Sea-Channel; and ſo for any other ſuppos'd Unevenneſſes. Indeed to look upon many places of it naked, without a Sword on them, might not ſeem ſo well; ſo draw off the Skin from the moſt beautious Creature on the Earth, and ſee how it will look: as for other Ghaſtlineſs, I fancy none; for when all is ſaid, it is but a Veil ſpread over half the Earth, allow'd to afford a quarter of a Mile depth to the Sea, taking one place with another thorowout, and not being above two Miles deep

at the deepeſt part; and what is this in a Philoſophical Conſideration, when compar'd with the vaſt Body it lies upon? It's a place fit to receive ſuch a poor Lake as the Sea, otherwiſe not worth naming, being not comparably ſo much to the Body of the Earth, as the thickneſs of a Leaf of the thinneſt Paper, drawn from one half part of a Globe of three feet Diameter, takes from the bulk of that Globe.

Next the Author tells us, there are three things particularly to be conſider'd concerning the Sea-Channel, *viz.* Its general Irregularity, the vaſt Hollowneſs of its Cavity, and the Declivity of its ſides, which lie ſhelving, tho with ſome Unevenneſs, from top to bottom. And theſe he thinks may be aptly explain'd according to his Hypotheſis, by the fall of the Earth, and are not explainable any other way; and he gives us two Figures, for repreſenting the Fall of the Earth to effect theſe things: The like he ſays for the Riſe of original Iſlands; which he counter-diſtinguiſhes from ſuch as are factitious; theſe being made either by the Aggeſtion of Sands, or the Sea's leaving the tops of ſome ſhallow places that lie high, or by a Divulſion from ſome Continent, or a Protruſion from the bottom of the Sea. And he gives us alſo one Figure to repreſent the Riſe of thoſe original Iſlands, according to his ſaid Hypotheſis.

To this I anſwer, That the Cauſes he has given for theſe *Phænomena* relating to the Sea-Channel, are well aſſign'd conſequentially to his Hypotheſis; but, as I have already ſhewn a failure in his Hypotheſis, thoſe cauſes cannot be true, neither ſhall I be more particular on them. But as the Author has excluded a Sea from his Antediluvian Earth, I ſhall ſet down a few Reaſons, to ſhew the neceſſity of a Sea from the beginning of the World.

Firſt then, we find a neceſſity of admitting a Sea, from the beginning, for the ſupport of Sea-Animals and Vegetables; which we cannot judg but to have been from the beginning: For, ſuppoſing that the Authority of *Moſes*, who tells us of a Sea, and great Whales, *&c.* from the

the beginning ſhould be evaded: I would ask whether all Sea-Animals and Vegetables were created *de novo* after the Deluge, or whether they were kept in the Antediluvian Rivers, or in the Abyſſe? Firſt to ſay they were then created *de novo*, or that their Seeds had been preſerv'd in the Antediluvian World, till they exerted their Powers at the Deluge, it would no way be admitted: For this were in effect to exclude, in a manner, half the Creation, in reference to Plants and Animals from the Antediluvian Earth; the Sea being the moſt fertile of all the parts of the World, the generative Faculty being no where ſo luxuriant, as there. Secondly, they could not live in the ſuppos'd Antediluvian Rivers, which in all probability muſt have been all freſh, and without any Saltneſs in them, as I ſhall ſhew in the next Chapter: And again, when we conſider the various Genius's of Fiſhes, we find it inconſiſtent for them to have liv'd in thoſe Rivers: For, as *Philo* ſays, all marine Animals receive not their Being in all places; ſome love a mooriſh and ſhallow Sea, ſome Ditches and Ports, neither paſſing up into the Land, nor ſwimming far from the Sea ſhoar; ſome living in the deep Seas, ſhun Iſlands, Rocks, and Promontories, running out into the Sea; and others are delighted in calm and quiet Seas, others in tempeſtuous, ſo that being exercis'd with continual toſſings, and ſtriving againſt the Surges, they become ſtronger and fatter, *&c.* Now how all theſe Diſpoſitions and a multitude of others could be anſwer'd in the Antediluvian Rivers, or the Abyſſe, I ſee not. The like may be ſaid of all Birds living always on the Sea Coaſts, and feeding on Sea Animals; and the like of Vegetables, which grow no where, but in, or by the Sea. Thirdly, as to the Abyſſe, certainly the Birds could not be preſerv'd there; if it be ſaid that the Fiſhes or Sea-Plants could, I deſire one Inſtance in natural Hiſtory, where any Animal or Vegetable, has been found living twenty Fathoms deep in the Earth, where there has not been a Communication to the day: I well know there are ſome Fiſhes (I

Lib. de Mundi Opif.

cannot ſay Vegetables) living in ſome ſubterraneous Rivers and Lakes, which have ſuch a Communication, as I ſpeak of, but none otherwiſe.

To conclude, the Author, in his Anſwer to Mr. *Warren*, *Cap.* 11. finding himſelf urg'd, againſt the living of Fiſhes in the Abyſſe, through its cloſeneſs; inſtances that a Child can live many Months, ſhut up in the Mothers Belly, where, he ſays, there is Cloſeneſs and Darkneſs in the higheſt degree; and thinks it likely that the Fiſhes were leſs active and agile in the Abyſſe than they are now; and that their Life was more ſluggiſh then, and their Motions more ſlow, as being ſtill in the Womb of Nature, that was broke up at the Deluge; and that they had Air enough for their imperfect way of breathing in that ſtate; and that poſſibly they might have ſome Paſſages in their Bodies open'd, at the Diſruption of the Abyſſe, when they were born into the free Air, which were not open'd before, *&c.*

To this I reply, that it's one thing what a Man is forc't to ſay conſequentially to an Hypotheſis, which he propoſes to introduce; and another, what Reaſon dictates to him, upon free Thought: And I believe, if the Author's Hypotheſis would permit him to be open and candid, he muſt own that ſuch an Abyſſe could be no probable, nor poſſible Habitation for Fiſhes. As for the Inſtance of the Child in the Mothers Belly; where the Author ſays there is Cloſeneſs and Darkneſs in the higheſt degree; we know it to be otherwiſe; the Mother being a living and breathing Animal, and having a Body freely perſpirable; the Envelopings alſo with which the Infant is encompaſt, being very thin; nor can the Child ſubſiſt if the Mother dies. Now what Analogy with this has an Orb of dead Earth a Mile or two thick, with which the Abyſſe is ſuppos'd to be inveſted, where the Fiſhes are ſaid to live? Again, how unnatural is it for the Author to make the Fiſhes, in the Antediluvian Paradiſiacal times, to be in an embrionate imperfect ſtate; ſo that the Whale could not ſport himſelf, by ſpouting

up

up Waters, nor the *Nautili* ſayl before the Wind, nor any Fiſhes divert themſelves, according to their Genius, and what they enjoy in this pitiful degenerate World: So that at a time, when all things on the Earth are ſuppos'd to have flouriſht in a degree far tranſcending the preſent; the poor Fiſhes (which leaſt deſerv'd it) lay under a double Curſe; being wholly pent up in a dark Dungeon, impervious to the Light and Air, as great Bleſſings, as the World affords; and having no Food, but by preying on each other; whereas now, beſides Vegetables, growing in the Seas, they have good Supplies by what the Rivers bring them, beſides other good Contingencies from the Shoars. I muſt confeſs that I know nothing forct and unnatural in an Hypotheſis, if this be not ſo.

Next, we muſt conſider the Neceſſity of a Sea in reference to its Uſe, as to the Earth; and to paſs by its Uſe for Navigation, which is generally ſuppos'd not to have been practis'd in the Antediluvian times; we find that the Antients unanimouſly plac'd the Sea all along the torrid Zone; many of them ſaying that the Body of the Sun, and other Planets and Stars were refreſht and nouriſht by the Moiſture thence drawn: But however we may look upon this Opinion, we muſt ſtill ſay with the Poet,

Sed rapidus Titan ponto ſua lumina paſcens.

And that one of the chiefeſt Actions of the Sun's Rayes on this inferior Globe, is, to raiſe Waters from the Seas, to be paſs'd thence by the Winds on all the parts of the Earth, to qualifie the Air, for the Promotion, Refreſhment, and Support of Vegetable and Animal Productions: and hence as *Plutarch* ſays, *Homer*, in the Battle, oppoſes *Neptune* to *Apollo*; and hence *Juno* is ſaid to have been born and brought up in the Iſland *Samos*, and to have been educated by *Oceanus* and *Tethys*, or by the *Oceanine Nymphs*; the Air being chiefly fed by the Sea-Waters rarify'd. And indeed it ſeems much more natural to me, that the great Magazine of waters, for ſupplying all the parts of

of the Earth, ſhould, in good meaſure, be plac't on that part of it, where the ſtrongeſt Action of the Sun is; than to make it near the Poles, where its Rays have little or no Effect; or in places remote from the ſaid part. It's true, the Author may ſay, the Waters are brought round again, from the Poles to the Parts near the torrid Zone, by the Rivers; and that the Rivers terminating there, theſe parts were all plaſhy and mooriſh; whence the Sun might as well raiſe Waters to ſupply the Earth, as from the Sea. But ſtill I ſay it's unnatural not to place Waters where the ſtrongeſt Action of the Sun is; and again, I cannot think thoſe other Waters would ſerve the turn, they being all freſh, whereby (notwithſtanding their flowing) a general Corruption muſt have follow'd in them, as alſo in regard they were not refreſht by Rains, and frequent Fountains paſſing into them, at certain diſtances, as now: Neither do I conceive they could have aptly maintain'd a Vegetation and Propagation of Species in Plants and Animals. And I make no doubt, but if the Uſes of the Sea were duly inſpected and ſtated, its Waters, as now qualifi'd with an highly fermented Brackiſhneſs, would be found of as neceſſary uſe in carrying on the Oeconomy of the Macrocoſm; as the bilous, pancreatick, ſplenetick, and other Juyces are for performing the like Office in the Body of Man; or indeed, as the learned *Palæopolitanus* ſays, to take the Sea from the Earth, were the ſame as to drein an Animal of his Heart Blood.

Div. Dial. 2.

To this we may add, that if the concurrent Vote of all the Men of Senſe of Antiquity ſignifies any thing, they are unanimous in the Aſſertion of a Sea from the beginning; ſo as a Commentator on *Ariſtotle* has truly obſerv'd, that all thoſe who have held the World Eternal, held the Sea ſo too; and all thoſe that held the World to have had a beginning, held the Sea to have exiſted together with it. And we know that *Neptune* was always held an Antediluvian God; and ſo we know the famous Diviſion of the World betwixt the three Brothers: *Jupiter*

piter commanding the Air, *Neptune* the Sea, and *Dis* or *Pluto* the inward Regions of the Earth. And indeed, we find the Ancients ſo fond of a Sea, that ſcarce any of them deſcribe a terreſtrial Paradiſe, but mention the Sea with it.

CHAP. XI.

THIS Chapter treats concerning the Mountains of the Earth, their greatneſs and irregular Form; their Situation, Cauſes and Origine.

Firſt then, the Author here gives us an Eloge on Mountains, expreſſing himſelf thus:

'The greateſt objects of Nature are, methinks, the 'moſt pleaſing to behold; and next to the great Concave 'of the Heav'ns, and thoſe boundleſs Regions where the 'Stars inhabit, there is nothing that I look upon with 'more pleaſure than the wide Sea, and the Mountains of 'the Earth. There is ſomething auguſt and ſtately in 'the air of theſe things, that inſpires the Mind with great 'Thoughts and Paſſions. We do naturally upon ſuch oc-'caſions, think of God and his Greatneſs, and whatſoever 'has but the ſhadow and appearance of Infinite, as all 'things have, that are too big for our Comprehenſion, 'they fill and overbear the Mind with their exceſs, and 'caſt it into a pleaſing kind of ſtupor and admiration. But at laſt he concludes, that theſe Mountains, ſo ſpecious as they ſeem, are nought but great Ruins; and then expatiates much in ſetting forth their Greatneſs, irregular Form and Situation, and laſtly, aſſigns their Cauſes and Origine.

Now, as to the Cauſes and Origine of Mountains, and the accidents belonging to them; ſince I have already ſhewn that the Account which the Author has rendred of them, upon the breaking of the Earth at the Deluge, is erroneous; I ſhall not here ſay more to them: eſpecially having intimated already in the fifth Chapter, how I con-

conceive Mountains, a Sea, *&c.* may be accounted for more rationally another way; but ſhall offer ſome things concerning the neceſſity, and uſe of Mountains from the beginning of the World, as I have already ſhewn the neceſſity of a Sea.

When a man conſiders the fair Encomium the Author has made on Mountains, tho at laſt, concluding them to be but a Ruin, and excluding them his *Antediluvian* Earth; he would be apt to ſay, it's pity that Earth ſuppos'd far to exceed the preſent, ſhould be without ſuch noble Ruins, and ev'n Paradiſe it ſelf: and indeed as the Ancients (according to what I have intimated before) ſcarce ever deſcrib'd a Paradiſe without mentioning a Sea, ſo they ſeldom did it without naming Mountains. I know not how all Mankind may ſtand affected; but I know a great part will agree with me, that a level Country can never be ſo pleaſant, as a Country diverſified in Site and Ornament, with Mountains, Valleys, Chaſes, Plains, Woods, cataractical Falls, and Serpentine Courſes of Rivers, with a Proſpect of the Sea, *&c.* What is a dull Level to this? Where the ſight is terminated at the next Hedge; and if you raiſe Towers to overlook it, it can never equal, or come near the Charming variety of the other. Nor does the Authors Inſtance, in his Anſwer to Mr. *Warren*, c. 7. ſeem to me to clear the Point, where he ſays, we are pleas'd with the looking upon the Ruins of a *Roman Amphitheater*, or a Triumphal Arch, tho time has defac'd its beauty. For the queſtion will ſtill lie, whether a *Roman Amphitheater*, or Triumphal Arch, in its Glory, were not more beautiful and pleaſing to behold, than the Ruins of them: and I ſhall ſtill be of Opinion, that the preſent Earth, on the accounts before expreſt, has a more delightful and Charming proſpect, than its *Antediluvian* ſtate, as by the Author repreſented, could have afforded, but let us conſider the uſe of Mountains.

We find the Ancients call'd the Earth δημήτηρ our Mother Earth; for as *Plato* ſays, the Earth does not imi-

tate

tate a Woman, but a Woman the Earth: and they compar'd the Mountains on the Earth, to the breaſts of a Woman: and indeed if the thing be duly conſider'd, we ſhall find that the Mountains are no leſs ornamental, and of neceſſary uſe to the Earth, for affording continual ſtreams of freſh Waters to ſuckle all her Productions; than the protuberant Breaſts of a Woman are, both for beautifying her Perſon, and yielding ſweet ſtreams of Milk for the nouriſhment of her Children. Hence alſo they call'd Nature πολύμαστος, *multimamma*, and ador'd it by that name, under the figure of an Hermaphrodite; this Hermaphroditical Figure of Nature was to denote its double Power; becauſe the Ancients, and among others of them, *Orpheus*, *Triſmegiſtus* and *Soranus* ſaid, Nature was both male and female, and hence with the *Greeks* it's ſaid, ὁ καὶ ἡ φύσις. And *Orpheus* ſtil'd Nature φύσιν θεον, *Deum Naturam*; and the ancient *Latins* us'd *Naturus* as well as *Natura*, they gave it therefore an Hermaphroditical Figure, but ſtill with many Breaſts, the Types of Mountains.

Secondly, The very learned *Joannes Reuchlin* tells us, that the whole Ornament of Nature, is from the admirable variety of things found in it. And *D. Hakewill* tells us, he ever conceiv'd that Variety and Diſparity in that Variety, ſerving for Ornament, Uſe and Delight, might thereby ſerve to ſet forth the Wiſdom, Power and Goodneſs of the Creator, no leſs than his greateſt and moſt glorious Works. We ſhall therefore conſider of what uſe Mountains are for promoting that Variety: of which we are ſufficiently put in mind by the learned *D. Brown*, in his judicious Account of his *Travels*, p. 89. where he ſays thus:

L. 1. de verb. mirif.

Apol l. 5.

'Tho *Auſtria* be more Northern than *Stiria*, or *Carin-*
'*thia*, the Heats are there much greater; for there may be
'as much difference, as to the temperature of air, and as
'to heat and cold, in one Mile, as in ten degrees of Lati-
'tude; and he that would cool and refreſh himſelf in
'the Summer, had better go up to the top of the next
'Hill, than remove into a far more Northern Country.

'*And beneath.* In the hot Country of *Arabia* Travel-
'lers complain much of the Cold they ſuffer in paſſing the
'Hills. The Mountains of *Italy* and *Spain* are cover'd with
'Snow and Ice all the Summer, ſo is Mount *Atlas*; when
'in *Great Britain* there is no ſuch thing. Hence it's eaſie to find of what Importance the Elevations of Mountains are for diverſifying Effects on the Earth: for it's manifeſt that the Sun, that Father of Generation, joining with the central or ſeminal Mover in the Earth; does not only diverſifie Effects here, by his gradual Approaches, according to the Rectitude of his Rayes, on either ſide the Æquator: But does it rather in a greater meaſure, according to the various Reflexions of his Rayes, through the various Sites and Elevations of the Earth; whence the Atmoſphere muſt be greatly varied in deep Valleys, on the tops of Mountains, and in their various Acclivities, according as they regard ſeveral Faces of the Heavens, Earth, and Seas. And ſince in reſpect of Elevations (as I have quoted from Dr. *Brown*) there may be as much difference, as to the Temperature of the Air, in one Mile of height, as in ten Degrees of Latitude; I wonder the Antediluvian Earth is ſuppos'd without this Advantage: the Beauty of Nature conſiſting in diverſify'd Effects, and it being evident, that nothing can diverſifie ſo much, as ſuch Varieties of Elevations.

Is it that the ſuppos'd Richneſs of the Antediluvian Soil could have ſupply'd all this? We anſwer, that ſuch a rich and fertile Soil is no way proper for many of Nature's Productions, which delight rather in ſuch Soils as are generally moſt barren. The learned Poet knew this whenhe ſaid,

Geor. l. 2.

Nec verò terræ ferre omnes omnia poſſunt,
Fluminibus ſalices, craſſiſque paludibus alni
Naſcuntur, ſteriles ſaxoſis montibus orni,
Littora myrthetis lætiſſima, denique apertos
Bacchus amat colles, aquilonem & frigora taxi, &c.

All Soils produce not all things here below,
Willows delight in Rivers, Alders grow

In muddy Marſhes, and the Wild Aſh ſtands
On rocky Mountains, Myrtles on the Sands,
Beſide the Sea, the Vine loves open Hills,
The Yew, the cold North-Wind, and Winter chills.

We know that many Herbs, ſet in a fat and moiſt Soil, loſe their Nature and Vertue; becauſe they love Drought. And *Hippocrates* tells us, that Mountain Plants are of a more ſmart and vehement operation than others: And here a learned *Botaniſt* has a large Field to expatiate, in ſetting forth the variety of Plants, according to the various Sites and Elevations of the Earth.

The like may be ſaid of Animals; how many Species of them are there, which ſeem to be made for Mountains, and Mountains for them? Of which a Man might ſay, as *Virgil* does of his Goats,

. Paſcuntur verò ſylvas, & ſumma Lycæi,
Horrentes rubos, & amantes ardua dumos. Geor. l. 3.

Goats, and ſuch other Animals delighting in ſuch courſe Food, which unleſs eaten by them, would fall to nothing. And as Dr. *Hakewill* tells us, It's obſerv'd that the Inhabitants of Mountains, by reaſon of the Clearneſs of the Air, the Dryneſs of the Soil, and a more temperate Dyet thereby occaſion'd, are, for the moſt part, ſtronger of Limb, healthier of Body, quicker of Senſe, longer of Life, ſtouter of Courage, and of Wit ſharper than the Inhabitants of the Valley: And Mountains ſeem appointed by Providence to guard the lower Countries from the violence of blaſting and fierce Winds, to bridle the Fury of the enrag'd Sea, to mark out the Bounds and Borders of Nations, to ſtop the ſudden Invaſions of Enemies, and to preſerve Hay, Corn, Cattel, Houſes, and Men from the danger of Land Floods, which overflow the Plains by the riſing of Rivers. And hence, as *Alexander ab Alexandro* acquaints us, many of the Antients paid a Veneration to Mountains, extended on the Sea-

Apol. l. 5.

Gen. dier. l. 5.

Coaſt, as to a Deity, the Sea being thereby kept from over-flowing the Land.

Again, the Author having excluded Mountains from his Antediluvian Earth, he excludes Metals and Minerals of courſe; for *no Mountains, no Mines nor Minerals*: And it will be hard to give an Inſtance in natural Hiſtory, of any Mines in level Countries, unleſs ſome Fragments of Metalline Ores are carry'd thither by a Torrent from ſome adjacent Mountain. For Metalline-Ores lie not in Horizontal Beds, as they are all in level Countries; but in Beds either ſtanding perpendicular to, or ſome degree rais'd above, the Horizon; the Reaſons of which I may ſet forth in ſome other Tract. The Author ſpeaking of theſe Mineral Productions, in the Sixth Chapter of his Second Book, ſays thus,

'As for ſubterraneous things, Metals and Minerals, I 'believe the Antediluvians had none, and the happier 'they; no Gold, nor Silver, nor courſer Mettals; the 'Uſe of theſe is either imaginary, or in ſuch Works, as 'by the Conſtitution of their World, they had little oc-'caſion for: And Minerals are either for Medicine, which 'they had no need of farther than Herbs, or for Mate-'rials to certain Arts, which were not then in uſe, or 'were ſupply'd by other ways. Theſe ſubterraneous 'things, Metals, and metalick Minerals are factitious, 'not original Bodies, coæval with the Earth, but are made 'in proceſs of time, after long Operations and Conco-'ctions by the Action of the Sun within the Bowels of 'the Earth. And if the *Stamina* or Principles of them 'roſe from the lower Regions that lye under the Abyſſe, 'as I am apt to think they do, it does not ſeem proba-'ble, that they could be drawn through ſuch a Maſſe 'of Waters, or that the Heat of the Sun could on a ſud-'den, penetrate ſo deep, and be able to looſen, and raiſe 'them into the exterior Earth.

I have intimated before, that the Author, upon his excluſion of Mountains, was forc't to exclude Minerals from his Antediluvian Earth; tho it be with this hard Circum

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ſtance, that there is a plain Text of the Scriptures againſt him, *Gen.* 4. where *Tubalcain* is ſaid to have wrought in *Braſs* and *Iron*, long before the Flood, which ſeems to me unanſwerable. So again, *Gen.* 2. it's ſaid that the River *Piſon* encompaſs'd the Land of *Havilah*, where there was Gold. And if we give credit to the Book of *Henoch*, quoted by *Tertullian L. de Idololat. Tubalcain* wrought also in the other Metals, as *Gold, Silver, &c.* of which afterwards Idols were made. Moreover the Author allowing the *Hebrew* Chronology, that ſuppoſes but 292 Years from the Flood to *Abraham*: now as *Ralegh* ſays, in *Abraham's* time *Ægypt* had many magnificent Cities, and ſo had *Paleſtine*, and all the bordering Countries; yea all that part of the World beſides as far as *India*; and thoſe not built with Sticks, but with hewn Stones, and defended with Walls and Rampires; and how all theſe Cities ſhould be built with hewn Stones without Iron, is not ſo eaſily imaginable: And to ſay that the Invention of it was after the Flood, and all theſe things done with it in ſo ſhort a time, will not paſs eaſily with me, whatever it may with others.

L. 4. de Antiqu. Biblioth.

Lib. 2. cap. 1 §. 7.

And that Gold and Silver were plenty in the time of *Abraham*, it's evident, *Gen.* 13. where *Abraham* is ſaid to have been very rich in Gold and Silver; and again, *Ch.* 20. *Abimelech* ſays to *Sarah*, *Behold, I have given thy brother a thouſand pieces of ſilver*: and *Ch.* 33. *Abraham* ſays to *Ephron*, *I will give thee money for thy Field: Ephron* anſwers, *The field is worth four hundred ſheckles of ſilver: which when* Abraham *had heard, he weighed to him the Sum he had nam'd, in current Money.* Again, it's recorded in Hiſtory, that the firſt Man that ſtamp't Money in *Italy*, was *Janus*; whom *Beroſus* will have to be the Patriarch *Noah*: which Opinion alſo the Author abets, both in his Theory, and in his Anſwer to Mr. *Warren*. I could add many other Inſtances relating hereunto, but I think theſe ſufficient.

Now, it's true the Author, in his Anſwer to Mr *Warren*, *Chap.* 10. as to the Paſſage of *Tubalcain*, replies, That he does

does not believe Iron or Braſs to be once mention'd in all his Theory: Neither do I obſerve that they are there particularly nam'd; but, I believe, if any Man pleaſe to read that Paragraph of the Authors, before ſet down, and duly weighs it, he will ſoon find (the whole Context of it conſider'd) what it naturally imports; and that there is a difference betwixt an Evaſion, and a ſatisfactory Anſwer. However I think it reaſon, that every Man ſhould be allow'd to be his own Expoſitor. And if the Author does take upon him to maintain, that Braſs and Iron were before the Flood, but no other Metals; I conceive what I have urg'd for the others Coexiſtence with them, carries ſome weight; and if this will not be allow'd: I would ask what ſhould hinder the Generation of the other Metals, if thoſe were then generated: For the main Difficulty ſtill returns, *No Mountains, no Mines*; and I would gladly ſee an Inſtance or two, in natural Hiſtory (if there are any) where Metals are generated without Mountains; and have ſome colourable Reaſons aſſign'd, why, if any of the Metals were generated before the Flood, others ſhould not; ſince it's generally obſerv'd, that in the ſame Tracts of Lands, where one ſort of Metal is generated, ſeveral others accompany it. The Author in the later part of the ſaid Paragraph, intimates himſelf of *Cartes*'s Opinion, *viz.* That the *Stamina*, or Principles of Metals roſe from the lower Regions, that lye under the Abyſſe; and thinks it probable, that they could not be drawn through ſuch a Maſſe of Waters: Now, tho' this be a good Argument againſt him, *Ad hominem*, to ſhew that he excludes all Metals before the Flood; yet I ſhall not inſiſt upon it; becauſe I could never acquieſce in *Cartes*'s Hypotheſis; and were he ſtill living, I ſhould be free to ſhew him the ground of my diſlike. *Cartes* conſequentially to his Hypotheſis, ſuppoſes Metals to be altogether generated at the feet of Mountains; whereas, by Experience, we find them as often, if not oftner, in Plains and Valleys on the tops of Mountains; and thoſe of a very conſiderable height, as in the ſides and at the

feet

feet of them. But this is no place to refute *Cartes*'s Hypotheſis. To conclude, whoever goes about to exclude Metals from the Antediluvian Earth, I believe that the Paſſage of *Tubalcain* will never admit of a fair Solution; for if any Paſſages, in the Scriptures, are ſo ſelf-evident, that they will not bear various Interpretations, I look upon that to be one; and it not ſeeming to contain Myſtery, which may require to be allegorically reſolv'd: And again, as for the Nature of the thing, I believe no Man will be able thence to draw any Argument to convince us of their Non-exiſtence before the Flood: Nor have we reaſon to admit of any precarious Hypotheſis tending thereunto.

Moreover, when the Author excludes Minerals from his Antediluvian Earth, we ſhould know how far the Word extends; for among other Minerals, Salt is one; and indeed the Sea and Mountains being excluded, which are the two Magazines for Salt, I know not how the World could have been well ſupply'd: It's true, Men being generally ſuppos'd then to have eaten no Fleſh, it would be the leſs wanted: But whatever they eat, Salt is ſtill a good Seaſoner; beſides the Uſes it has in the World for maintaining Vegetation, and other ways, eſpecially in Marine Plants; which cannot be ſupported by the ordinary Saltneſs, drawn from the Earth.

Whereas the Author ſays that Metals and Metalick Minerals are factitious, not original Bodies, coæval with the Earth, *&c.* I cannot allow this to be ſo, at leaſt as to their Non-exiſtence before the Flood; for if he ſuppoſes thoſe Rocks, which are found on Mountains, with Metalline Ores betwixt them, to have been primæval, and to have fallen at the Deluge, thoſe Ores muſt have been ſo too; for it's evident to him that views Rocks containing Ores betwixt them, that the Rocks and Ores were form'd together, as I may demonſtrate in ſome other Work. And the Author allows the Rocks in Mountains to have been Antediluvian, and to have fallen at the Flood; being free to own, that the great naked Rocks he ſaw in

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the *Alpes*, were ſome of the chief Motives, which prompted him to this Hypotheſis.

Chap. XII.

In this Chapter the Author gives a review of what has been already treated; he ſets forth the ſeveral Faces and Schemes, under which the Earth would appear to a Stranger that ſhould view it; firſt at a diſtance, and then more cloſely: he examines and endeavours to refute all Methods offer'd by others for the Explanation of the Earth's Form: and laſtly adds a Conjecture concerning the other Planets, their natural Form and State compared with ours.

There being little new in this Chapter, I have the leſs to conſider in it; neither will it concern me here to mind whether others have duly explain'd the Form of the Earth, or not. I ſhall therefore only take notice of one Paſſage here, becauſe it relates to what I have elſewhere urg'd, where the Author argues againſt ſome Divines; who ſay that God Almighty made the Mountains and Sea-Channel immediately when he made the World; which Point he ſtates as follows.

Let us conſider the Earth in that tranſient incomplete Form, which it had when the Abyſſe encompaſs'd the whole Body of it: We both agree that the Earth was once in this ſtate; and they ſay it came immediately out of this State into its preſent Form; there being made by a ſupernatural Power, a great Channel or Ditch in one part of it, which drew off the Waters from the reſt, and the Soil which was ſqueez'd and forc'd out of this Ditch, made the Mountains: Againſt this he urges as follows.

If the Mountains were taken out of the Channel of the Sea, then they are equal to it, and would fill it up, if they were thrown in again: But theſe Proportions,

upon

upon examination will not agree: for tho the Mountains of the Earth are very great, yet they do not equal by much the great Ocean: the Ocean extends to half the ſurface of the Earth; and if you ſuppoſe the greateſt depth of the Ocean to anſwer the height of the greateſt Mountains, and the middle depth to the middle ſort of Mountains, the Mountains ought to cover all the dry Land, to make them anſwer to all the capacity of the Ocean: whereas we ſuppos'd them upon a reaſonable Computation, to cover but the tenth part of the dry Land; and conſequently, neither they nor the Sea-channel could have been produc'd in this manner, becauſe of their great diſproportion to one another: And the ſame thing appears if we compare the Mountains with the Abyſſe, which cover'd the Earth before this Channel was made; for this Channel being made great enough to contain all the Abyſſe, the Mountains taken out of it, muſt alſo be equal to all the Abyſſe; but the aggregate of the Mountains will not anſwer this by many degrees; for ſuppoſe the Abyſſe was but half as deep as the Ocean, to make this *Calculus* Anſwer, all the dry Land ought to be cover'd with Mountains, and with Mountains as high as the Ocean is deep, or doubly high to the depth of the Abyſſe, becauſe they are but upon one half of the Globe.

Now, whatever may be ſaid of that Opinion of the Divines; which I do not take upon me here to maintain: the Reaſoning which the Author here urges againſt them is no way concluſive, but contrary to his own Aſſertions and ſuppoſitions; If he will be juſt to the Divines in allowing the whole Acclivity of the Earth, with the Mountains to have been then taken out of the Sea Channel, and plac'd where they are. For then, I ſay, he has ſuppos'd that the Sea covers half the Globe of the Earth, and allows it, as I conceive, two Miles deep in the deepeſt part (as it is eſteem'd in the computation of the moſt Judicious) and that there is a general declivity from all Shoars to the bottom of the Sea, in all its parts, tho that declivity be not every where even, but ſometimes interrupt-

ed, and the depth of the bottom of it be various. So again, He has ſuppos'd in the ſecond Chapter, that the whole Earth being, as it were a Mountain above the Sea; there is a general Acclivity in it, from the Sea-ſhores to its *Mediterranean* Mountains, and that this general Acclivity makes a Mile in height to the foot of the ſaid Mountains, and that ſome of thoſe Mountains are raiſed a Mile or more from the foot of them to their Summit: which makes an height proportional to the Deepeſt parts of the Sea. Hence, I ſay, according to the Authors own ſuppoſitions; if all the riſe of the Earth above the level of the Sea, taking both the general acclivity of it with the Mountains were par'd off, and turn'd upſide down into the Sea-Channel, they muſt of neceſſity fill it: the higheſt Mountains anſwering to the deepeſt parts of the Sea, and the general acclivity of the Earth with the other Mountains, to the general declivity, and other deeper parts of it. Or it may be repreſented briefly thus:

The Author ſuppoſes the Sea to cover half the Globe, and that taking one part with another of it, it makes a quarter of a Mile depth throughout: Now I believe the Author and all Men will agree, that if all the Mountains, taken with the general acclivity of the Earth, were caſt into a level, they would make an *Area* over the other half part of the Globe, a quarter of a Mile in height above the level of the Sea; and conſequently according to his own Hypotheſis, it muſt be able to fill the Channel of the Sea, if empty.

For a Concluſion to this Book the Author conſiders the other Planets, which he conceives to be of the ſame Fabrick, and to have undergone the like fate and forms with our Earth. Particularly as to *Venus*, he ſays, 'tis a remarkable paſſage that St. *Auſtin* has preſerv'd out of *Varro*, which is as follows:

That about the time of the great Deluge, there was a wonderful alteration or Cataſtrophe happen'd to the Planet *Venus*, and that ſhe chang'd her *colour*, *form*, *figure* and *mag-*

magnitude. This the Author ſays is a great Preſumption, that ſhe ſuffer'd her Diſſolution about the ſame time that our Earth did.

Now, Firſt, the Author ſeems not to have quoted *Auſtin*'s Paſſage right, ſaying that the Planet *Venus* chang'd her *colour*, *form*, *figure* and *magnitude*; *Auſtin*'s words being, *ut mutaret colorem, magnitudinem, figuram & curſum.* *De Civ. Dei.* l. 21 c. 8.

Secondly, This Paſſage, I conceive has been anſwer'd aptly enough long ſince by *Ralegh*, tho no great Philoſopher; where he ſays, 'It is not improbable that the 'Flood of *Ogyges*, being ſo great as Hiſtories have report-'ed it, was accompany'd with much alteration of the 'Air, ſenſibly diſcover'd in thoſe parts, and ſome unu-'ſual face of the Skies. *Varro*, in his Book *de gente Po-'puli Romani* (as cited by St. *Auſtin*) reports out of *Ca-'ſtor*, that ſo great a Miracle happen'd in the Star of *Venus*, 'as never was ſeen before, nor in after times: for the *Co-'lour*, the *Greatneſs*, the *Figure*, and the *Courſe* of it, were 'chang'd: This fell out as *Adraſtus Cyzicenus*, and *Dion 'Neapolites*, famous Mathematicians, affirm'd, in the time 'of *Ogyges*. *L.* 1. c. 7. § 2.

'Now, Concerning the *Courſe* of that, or any other 'Planet, I do not remember that I have any where read 'of ſo good Aſtrologers flouriſhing among the *Greeks*, or 'elſewhere in thoſe days, as were likely to make any Cal-'culation of the Revolutions of the Planets ſo exact, that 'it ſhould need no Reformation. Of the *Colour* and *Mag-'nitude* I ſee no reaſon why the difference found in the 'Star of *Venus*, ſhould be held miraculous; conſidering 'that leſſer Miſts and Fogs, than thoſe which cover'd '*Greece* with ſo long darkneſs, do familiarly preſent our 'Senſes with as great alterations in the Sun and Moon. 'That the *Figure* ſhould vary, queſtionleſs was very 'ſtrange; yet I cannot hold it any Prodigy; for it ſtands 'well with good reaſon, that the ſide of *Venus* which the 'Sun beholds, being enlightn'd by him, the oppoſite half 'ſhould remain ſhadowed; whereby that Planet would

'unto our Eyes, descrying only that part whereon the 'Light falls, appear to be horn'd, as the Moon seems, if 'distance (as in other things) did not hinder the appre 'hension of our Senses.

'A worthy Astrologer, now living, who by the help of 'Perspectives has found in the Stars many things un- 'known to the Ancients, affirms so much to have been dis- 'cover'd in *Venus*, by his late observations; Whether some 'watery disposition of the Air might present as much to 'them that liv'd with *Ogyges*, as *Galilæus* has seen with his 'Instrument, I cannot tell: sure I am that the discovery 'of a Truth formerly unknown, rather convinces men 'of Ignorance than Nature of Errour. So far *Ralegh:* Neither shall I add more here concerning the other Planets, being willing first to see whether we can establish any thing certain concerning this Planet we inhabit; concerning which we have much more hopes to arrive at some solid Knowledge, than of Bodies so remote from us; and I little pleasing my self in opining concerning things undeterminable by Man.

I shall conclude this Book by considering one thing, which the Author greatly insists on in several parts of it: *viz.* That the first order of things is regular and simple; and that the deformity of this present Earth, as it appears all broken, and its incommodiousness shew, that the present state of it was not original, nor dispos'd according to the Laws and order of Gravity; and he intimates, that in the primigenious Mass, the Earth must have held the lower place, and the other Elements their proper Seats, according to the said Order, and as he represents in his Hypothesis.

Now, the true Doctrine (as I conceive) of the Site and Figure of the Earth, and other Elements runs thus. Altho the Earth be a terminated Body, and seems to have a certain Figure; yet the Elements have no proper and natural Figure, as *Aristotle* has truly said; because if they had a natural Form they would be corrupted if they lost it. But beside this Reason of *Aristotle*, there is another: *viz.* That to each similar Body any Figure agrees, it having

3. *De cælo.*

ving none proper to it; nor does this hold only in the four Elements, but in all ſimilar Bodies; and it therefore agrees to the Elements, becauſe they are ſimilar: and the reaſon why ſimilar Bodies have no proper Figure, is, becauſe a Figure was not neceſſary to them; a Figure being conſtituted by Nature for actions; as an Arm has ſuch a Figure, becauſe by the benefit of that Figure the Arm exerciſes its actions: and by this Figure the Arm is an Arm, and ſuch a Figure being loſt, it is no longer an Arm: ſo in artificial things, an Hatchet is therefore an Hatchet, becauſe it has ſuch a Figure, which being loſt, the Hatchet is no longer an Hatchet, but only Iron and Matter; becauſe the action of the Hatchet flows from the Figure, which is to cut. A Figure is therefore neceſſary in compounded things, but not in ſimilar; becauſe the uſe of Similars is not any Operation, but only this, that they be the matter of others. Now tho the Elements have not a proper Figure, yet of neceſſity their place muſt be circular, and of a ſpherical Figure, as *Ariſtotle* ſays, by reaſon of the extreme evenneſs of all their parts; ſo that an Element, being all ev'n, it has not whereby Angles ſhould be made. And this muſt be underſtood of pure Elements, or ſuch as continue fluid: but our Earth, of which Mountains are made, is not pure Elementary Earth, or a ſimple Body, but is a certain Compound and aggregate of many Bodies: and when a Man conſiders the infinite variety of Soils and Foſſils, of which it conſiſts, and their differing degrees of Gravity, he cannot imagine that an even Surface could be thence made, ev'n in that reſpect, without conſidering any protruſive force of an inward Mover. And whatſoever even rotundity the Earth were to have, according to its natural Conſtitution; ſince it agrees moſt to the advantage of things, that certain parts of the Earth ſhould be high rais'd, others lying lower; it was fit they ſhould have ſuch a Site, that ſo through the differing Complexion of divers parts of the Earth, the diverſities of Minerals, Plants and Animals might ariſe. And ſince things were firſt inſtituted

ſtituted by God, not only for having a Being in themſelves, but that they might be the Principles of others, therefore they were produc'd in a perfect State, in which they might be the Principles of others: And therefore, as *Philo* ſays, the World was created in its Perfection, and not left crude, and all Plants in their firſt Riſe were laden with their Fruits, otherwiſe than now; for now all things are generated in their ſeaſons, and not all together. So *Macrobius* ſays, If we grant particular things to have had a Beginning, Nature firſt form'd all Animals perfect, and then gave them a perpetual Law, that they ſhould continue a ſucceſſion by Propagation. And ſo *Plutarch* ſays, Its probable that the firſt Generation was entire, and accompliſht from the Earth by the vertue and perfection of the Maker, without having need of thoſe Inſtruments and Veſſels, which Nature has ſince invented and made in Females, which bear and ingender, by reaſon of its impotence and imbecility.

L. de mund. Opif.

Saturn. l. 7. c. 16.

If we conſider Animals, in which Nature is much more polite than in forming this Compoſt of the Earth; we ſee how little the common Laws of Gravity and even'neſs in Figure are obſerv'd in them. What Mountain ſeems ſo enormous in the body of the Earth, as the Bunch on a Camels back in that Quadrupede, or the Bill of a *Bill-bird*, in that Bird, or the head of a *Rana piſcatrix* in that Fiſh? If it be ſaid that theſe are organical Bodies, and that thoſe parts are form'd ſo for certain uſes: I think it as eaſie to ſhew Analagous uſes in the various Site and parts of the Earth. And ſo, as to Gravity in Animals, why is the upper Jaw plac'd above the lower? Or, why in Man are the Heart, Liver and Spleen plac'd above the Pancreas, Reins and Bladder? Is it that they are lighter? And why is the Soul it ſelf in the Body? The Globe of the Earth therefore, as well as the particular Bodies in it, have been ſet in order by an Underſtanding Principle, and have every where a rational diſtribution of parts for their proper Uſes: for otherwiſe, as *Plutarch* ſays, If each thing were left to itſelf, all would return into a Chaodical Confuſion.

And

And I think *Gaſſendus*, as he reflects on D. *Flud*, has aptly enough expreſt himſelf to his Friend *Merſennus*, in reference to thoſe, who take upon them to correct the Order obſerv'd in Nature, ſaying; Why, think you, are there Men that fancy Plants in Mountains, and the Stars in Heav'n might have been ſet in a far better order than they are, but becauſe they judge no order apt, but that which the mind of Man ſo diſcerns? Theſe are Men, who, if humane ſagacity has excogitated certain artificial Contextures, which ſeem pleaſing, preſently, by a narrowneſs of mind, ſtrive to transfer them to the nature of things, and think Natures works muſt then aptly conſiſt, when they are according to an Imitation of Art; as tho beſides the mind of Man, there were not another mind, to whom other harmoniacal Laws may be more pleaſing. And beneath he adds, If Hypotheſes are propos'd as learned Inventions, which may exerciſe the Wit of Man by their ſubtlety, and by a certain ſhadowy Analogy to things themſelves ſeem not ungrateful, I freely allow them as ſo: but for Men to urge them, as tho the nature of things muſt conſiſt as they have fancy'd, I ſee no reaſon we have ſo to receive them. *Flud Philoſ. Examen.*

CON-

CONSIDERATIONS ON The Theory of the Earth.

The Second Book.

Concerning the Primæval Earth, and concerning Paradiſe.

Chap. I. and II.

THE firſt Chapter is an Introduction, ſetting forth the Contents of the ſecond Book. The general ſtate of the *Primæval Earth*, and of *Paradiſe*. And its thus: In the firſt Book, he ſays, He ſhew'd the *Primæval Earth* to have been without a Sea, Mountains, Rocks, or broken Caves; and that it was one continued and regular Maſſe, ſmooth, ſimple, and complete, as the firſt works of Nature uſe to be; but here he muſt ſhew the other Properties of it; how the Heavens were, how the Elements, what accommodation for humane Life, why more proper to be the Seat of *Paradiſe* than the preſent Earth.

Concerning *Paradiſe*, he notes firſt two Opinions to be avoided, as two extreams: One placing *Paradiſe* in the

Extra-mundane Regions, as in the Air, or in the Moon; the other confining it to a little ſpot of ground in *Meſopotamia*, or ſome other Country of *Aſia*, the Earth being now as it was then. For, he ſays, It is not any ſingle Region of the Earth, that can be Paradiſiacal, unleſs all Nature conſpire, and a certain order of things proper and peculiar to that State; ſo that both muſt be found out, *viz.* the peculiar order of things, and the particular Seat of *Paradiſe*.

As to the peculiar Order of things; he ſays, It's certain there were ſome Qualities and Conditions of *Paradiſe*, that were not meerly *Topical*, but common to all the reſt of the Earth at that time; and that the things that have been taken notice of as extraordinary and peculiar to the firſt Ages of the World, and to *Paradiſe*; and which neither do, nor can obtain on the preſent Earth, were firſt a *perpetual Spring* and *Equinox*. Secondly, The Longævity of Animals. Thirdly, Their Production out of the Earth, and the great Fertility of the Soil in all other things. The Ancients, he ſays, have taken notice of all theſe in the firſt Ages of the World; or in their *golden Age*; and what they have aſcrib'd to to this Age, was more remarkably true of *Paradiſe*: tho not ſo peculiar to it, but that it did, in a good meaſure, extend to other parts of the Earth at that time. And he ſays, 'Tis manifeſt, their *Golden Age* was contemporary with our *Paradiſe*, they making it to begin immediately after the Production and Inhabitation of the Earth (which they, as well as *Moſes*, raiſe from the *Chaos*) and to degenerate by degrees till the Deluge. And as the Author avers the whole Earth to have been in ſome ſenſe Paradiſiacal in the firſt Ages of the World, and that there was beſides ſome portion of it that was peculiarly ſo, and bore the denomination of *Paradiſe*; ſo the Ancients beſides their *golden Age*, which was common to all the Earth, noted ſome parts of it, which did more particularly anſwer to *Paradiſe*; as the *Elyſian Fields*, *Fortunate Iſlands*, *Gardens of Heſperides*, *Alcinous* &c.

The

The first Character then of Antiquity, concerning the first and Paradisiacal state of things, was a *perpetual Spring*, and constant serenity of the Air: for this he quotes *Virgil*, *Ovid*, and other Poets of the *Gentils*, and Christian Authors for the same: and adds, that Jewish Authors have spoken of *Paradise* in the same manner; saying, that the days there were always of the same length thorowout the whole Year, which made them fancy *Paradise* to lie under the Equinoxial.

The second Character was the *Longævity of Men* (and he thinks it probable of all other Animals in proportion) and this he says is well attested, and beyond all Exception; having the joynt Consent of sacred and prophane History.

The third Character was the *Fertility of the Soil*, and the Production of Animals out of the new made Earth: Hence also he says, all Antiquity speaks of the Plenty of the *golden Age*, and of their *Paradises*, whether Christian or Heathen; and so of the spontaneous Origine of living Creatures out of the first Earth.

Now, as to the time of Duration: He says, It is to be noted, that these three *Phenomena* of the first World did not last alike. The Longævity of Men and the Temper of the Heav'ns lasted to the Deluge: but that Fertility of the Soil, and the simple and inoffensive way of living fail'd by degrees from the first Ages.

In the second Chapter, the Author, upon a more distinct Consideration of the three Characters before mention'd, represents the great Change (as he supposes) of the World since the Flood; intimating it as well in the Civil World, as the natural; and endeavours to shew that the Earth, under its present form, could not be Paradisiacal, nor any part of it.

I thought it necessary to state the Contents of these two Chapters here; that the Reader might clearly possess himself of the Authors Doctrine introductory to this Book; tho I shall offer nothing against them at present, but refer what I have to say thereon to my Considera-

tions on the next, and some following Chapters, where the Contents of these two will come more properly under Examination.

Chap. III.

HERE the Author sets forth th' Original differences of the first Earth from the present, or *Post-diluvian*. He proposes to find the Characters of *Paradise*, and the *Golden Age* in the Primitive Earth, and gives a particular Explication of each Character.

The Differences of the Primæval Earth from the Present, He says, were chiefly three, *viz. The Regularity of its Surface, it being smooth and even: the Situation or Posture of its Body to the Sun, which he affirms to have been direct, and not as it is at present, inclin'd, and oblique; and the Figure of it, which was more apparently and regularly oval than it is now.* From these Differences, he says, flow'd a great many more inferiour and subordinate, and which had a considerable influence on the *moral World* at that time, as well as the Natural; but he takes upon him to observe only here their more immediate effects; and that in reference to those three general Characters, or Properties of the *Golden Age*, and of *Paradise*, before exprest.

The most fundamental of the three Differences mention'd, he says, was that of the Right Situation and Posture of the Earth to the Sun; for from this immediately followed a *perpetual Equinox*, all the Earth over, or, if you will, a perpetual Spring; and that was the great thing that made it Paradisiacal, or capable of being so: the other two Properties, of Longævity, and of spontaneous and vital Fertility, being thence also easily explain'd.

Now the Right Situation of the first Earth to the Sun, he says, needs no proof besides its own evidence; it being

ing th' immediate reſult, and common effect of *Gravity* or *Libration*, that a Body freely left to itſelf in a fluid *medium*, ſhould ſettle in ſuch a poſture as beſt anſwers to its Gravitation; and this Earth whereof we ſpeak, being uniform, and every way equally ballanc'd, there was no reaſon why it ſhould incline at one end more than at the other toward the Sun. Wherefore, he ſays, the Earth at the Deluge was ſo broken and diſorder'd, that it loſt its equal Poiſe, and thereupon the Center of its Gravity changing, one Pole became more inclin'd toward the Sun, and the other more remov'd from it, and ſo its right and parallel Situation, which it had before to the *Axis* of the *Ecliptick* was chang'd into an Oblique, in which skue poſture it has ſtood ever ſince, and is likely ſo to do for ſome Ages. And from this Change and Obliquity of the Earth's Poſture, he intimates the change of the form of the Year to have happened, it bringing in the inequality of Seaſons.

The Right Situation of the firſt Earth to the Sun being therefore ſuppos'd by the Author, making a perpetual *Equinox*, or Spring to all the World, anſwering to the firſt and fundamental Character of the *Golden Age* and *Paradiſe*; which Character, he ſays, had hitherto been accounted fabulous, as it was given them by the ancient *Gentils*, and Hyperbolical as by the ancient Chriſtians; He comes to explain the other two Characters, *viz.* the ſpontaneous fertility of the Earth, and its Production of Animals at that time; which he will have to proceed partly from the Richneſs of the Primigenial Soil, as he has ſet it forth in his firſt Book, and partly from this conſtant Spring, and the benignity of the Heav'ns; and concludes, that what makes Husbandry and humane Arts ſo neceſſary now for the Fruits and Productions of the Earth, is, partly the decay of the Soil, but chiefly the diverſity of the Seaſons, whereby they periſh if care be not taken of them. And for Animals, he ſuppoſes their Eggs, as well as the ſeeds of Plants (there being a great Analogy between them) to have been in the firſt Earth, and made

fruitful

fruitful equally with them, by the Heav'ns or *Æther*, ſupplying the Influence of the Male, and imbibing nouriſhable Juices from the well temper'd Earth, for carrying on their growth to Perfection.

The third Character, *viz. Longævity*, he ſays, ſprung from the ſame root with the other, becauſe taking a perpetual *Equinox* and fixing the Heavens, we fix alſo the life of Man; the Courſe of Nature being then more ſteady and uniform, whence followed a ſtability in all things here below. The Change and the contrariety of Qualities we have now, being the fountain of Corruption, ſuffering nothing to be much in quiet, either by Inteſtine motions and fermentations excited within, or outward Impreſſions.

This is the ſubſtance of what the Author has deliver'd in this third Chapter, againſt which I ſhall now proceed in order; conſidering firſt the three Differences he aſſigns to his Primæval Earth from the preſent; and then the three Characters or Properties he aſcribes to it, as riſing from them.

The firſt Difference of the Primæval Earth from the preſent, aſſign'd by the Author, is, The Regularity of its Surface, it being all ſmooth and even, without Mountains, a Sea, *&c.* Now, as for this difference, I have refuted it in my firſt Book, there ſhewing his Hypotheſis, as to the riſe of Mountains, a Sea, *&c.* to be erroneous and null; and having propos'd a way more probable, (as I conceive) for their Production from the beginning of the World.

The ſecond difference he has aſſign'd, is, The Situation or Poſture of the Earth's Body to the Sun; which, he affirms to have been direct, and not, as it is at preſent, inclin'd and oblique; and ſubjoyns the reaſon which I have before ſet down for it, *viz.* That the firſt Earth being uniform and every way equally ballanc'd, there was no reaſon why it ſhould incline at one end, more than at the other toward the Sun, till at the Deluge, being broken, it loſt its equal Poiſe.

To

To this I anſwer firſt, as is intimated juſt before, I have ſhewn in my firſt Book, that the Author has fail'd in making out by his Hypotheſis the *Antediluvian Earth* to have been more uniform, or otherwiſe equally ballanc'd, than it is now; and conſequently his Reaſon here has no place. I have alſo ſhewn in the ſaid Book, that common Gravitation rules not all in the diſtribution of the parts of the World (as he ſuppoſes it does) but rather, that there is a rational diſtribution of them in order to certain Uſes: and when a Man conſiders the preſent Poſture of the Earth to the Sun, where one Body ſo ſucceſſively enlight'ns the whole, that in an annual Revolution, one time conſider'd with another, it ballances light and darkneſs in every part of it; and whereby the Earth in all its parts is rendred as habitable as it may be, can this be lookt upon as a forc'd, unnatural, Contingent, or unprovidential Situation of it, as the Author intimates it to be, happening only upon a Ruin. And if the World in its preſent Poſture carries the face of Eternity: and there has been no decay in it from the beginning, nor will ever be, according to the ordinary courſe of Nature, as I think Dr. *Hakewill* has learnedly made out, it looks odd to me that this Poſture ſhould be call'd *Forc't* and *Unnatural*; ſince nothing is more contrary to Reaſon, than that Bodies ſhould be held in an Eternal violent State; nothing being more certain with Philoſophers than that *nothing violent can be Eternal.* And indeed Dr. *Hakewill's Apology of the Power and Providence of God in the Government of the World,* is one continued Argument againſt th' Author's Hypotheſis; which had he perus'd with attention, I believe it might have caus'd him to have ſav'd his pains in compoſing it.

Again, The Author ſeems to have greatly fail'd here, in not conſidering the Vaſtneſs of the Earth's Globe, and that no conceivable, or poſſible Change, happening upon any Diſſolution of ſuch a pitiful *Epidermical* covering of it, as he intimates his Orb of Earth to have been,

could

could have made it change from a direct to an oblique or inclin'd Poſture, through a fancy'd loſs of its equal Poiſe; and this, whether the frame of the Earth be ſuppos'd (as vulgarly) to conſiſt by an Equilibration of parts to the Center of Gravity; or (according to the ſoundeſt Philoſophy) by a Magnetick Vigour ſtrongly binding its parts together. For ſuppoſe his Orb of Earth, a Mile
C. 6. or two thick, as he ſays it was in his Book of the *Conflagration*; this can be no more to the whole Globe of the Earth, than the thickneſs of a ſheet or two of Paper is to a Globe of three foot Dameter, as I have ſet forth in my firſt Book: Now ſuppoſe a Globe of three foot Diameter, ſuſpended as the Earth is by Libration, or Magnetiſm; what conceivable alteration, in as much on the ſurface of it as comes to about the thickneſs of a ſheet or two of Paper, could cauſe any Change in its Libration? Or what alteration in ſuch a proportion of a Magnetick *Terrella* three foot Diameter, could make it decline from its wonted Points of bearing? When the Author pleaſes to explain theſe things to me, I may think more of it; mean while, I muſt conclude the bare Propropoſal of this matter to be a plain Refutation of his Hypotheſis. Nay, Let him ſuppoſe his Orb of Earth, ten Miles thick if he pleaſes, or more, I deſire him to ſhew us ſome poſſible way, how upon its diſruption, ſuch a proportion of either Hemiſphere ſhould be brought on the other, as to be able to make it change the Poſition it had before. Beſides, if any ſuch diſruption of an Orb of Earth, as the Author ſuppoſes, caus'd the Earth to change its Poſture; it muſt have inclin'd to the North, and not to the South, as he ſays it did; becauſe from what appears to us on the Globe of the Earth, it's manifeſt that we have much more Earth in the Northern Hemiſphere, than there is in South; and conſequently its inclination muſt have been this way.

But becauſe the Author lays a great force on this Site of the firſt Earth to the Sun, inſiſting on it, as the moſt fundamental of the three Differences in the firſt Earth

from

from the preſent, and eſtabliſhing it as the Ground for making out the three great Characters, Properties, or *Phænomena* of the *Golden Age* of the Ancients, and of *Paradiſe*; I ſhall be a little more full in this Point, and ſet down a few Reaſons againſt this Doctrine, leaving it to Philoſophical Heads to conſider how far it can bear. Neither has it been unconſider'd by many learned Men already, what the Conſequences muſt be, if the Sun ſhould conſtantly hold this *Equinox* Root, or the Earth had always a right Poſture to the Sun; which makes me ſomewhat the more admire how this Doctrine ſhould now be offer'd at.

We read of a *King* of *Arragon*, who was wont to ſay, that if he had been with th' Almighty when he made the World: he would have given him Councels, as to Heats, Colds, and other Particulars, as to the frame of it, that it ſhould have been in a better ſtate than it now is: and this may paſs among the extravagant Fancies of an inconſiderate Man. But when we come Philoſophically to aſſert a thing, it would require a more than ordinary Conſideration, before we go about to unhinge a Frame of Providence, as thinking to put it in a better ſtate, than an Infinite Wiſdom has done. And ſo diſtinct is the Relation, and ſo artificial the Habitude of this inferiour Globe to the Superiour, and ev'n of one thing in each unto the other, that the more we conſider them, the more we may admire them, and I think, the more deſpair of ever contriving them in a better, or more advantageous Site than they are in. And tho all the advantages of the Suns preſent Courſe, or of the Earths Situation to it, may not be known by Man; yet I believe whoever ſhall go about to alter it, let him frame his *Hypotheſis* as finely as he pleaſe, he ſhall never be able to involve humane Reaſon ſo far, but it may ever be made appear to him from what is known, that he has been guilty of no leſs a miſtake than that of *Phaëton*, in not carrying an ev'n hand as to Heats, Colds, Light and Darkneſs, *&c.* and that it cannot conſiſt with the general be-

nefit of the Earth. And hence *Theodoret*, in his firſt Sermon concerning Providence, ſharply taxes thoſe who would be finding fault with the Seaſons: *Sed exurget fortaſſe ingratus quiſpiam, qui ea quoque quæ bene & pulchrè facta ſunt, ſimulq; ſapienter & commodè adminiſtrantur, reprehendere vel culpare volens, dicat: Cur ſodes iſtæ anni converſiones fiunt? & quænam ex hiſce anni partium ſucceſſionibus ad nos utilitas redit?* &c. And tho according to the ſcantling of our Reaſon, we might fanſie ſome poſture of the Heav'ns more commodious to the Earth than the preſent, yet thence preſently to conclude that ſuch a thing muſt really have been; we having no ſolid hiſtorical Ground for it; I cannot ſee but it renders us liable to that reprehenſion of *Auſtin*; *Tam ſtulti ſunt homines ut apud artificem hominem non audeant vituperare quæ ignorant, ſed cum ea viderint credunt eſſe neceſſaria, ut propter uſus aliquos inſtituta; in hoc autem mundo, cujus conditor & adminiſtrator prædicatur Deus, audent multa reprehendere, quorum cauſas non vident, & in operibus atque inſtrumentis omnipotentis artificis volunt ſe videri ſcire quod neſciunt*, l. 1. *de Gen. contra Manich.* c. 16. But to proceed in Reaſoning.

Firſt then, The Author making the Sun in the *Antediluvian* times to hold conſtantly the *Equinox* Root, or giving the Earth a right Poſture to it, burns the middle Zone, making it wholly uninhabitable, and unpaſſible (as he owns himſelf) ſo that in the *Antediluvian* Earth there was no poſſible Communication, betwixt the Men, or other Animals inhabiting the two Temperate Zones; which is followed with theſe Abſurdities (eſpecally with the Author, who ſeems very thrifty of Miracles) that, firſt, when *God turn'd Adam out of Paradiſe* (which he ſuppoſes to have been in the South Temperate *Zone*, and the *Torrid Zone* to be the *Flaming Sword*) he muſt have wrought a Miracle to have thence convey'd him and *Eve* into this *Temperate Zone*. Secondly, after *Adam* had got Children here, the Author owning the other *Temperate Zone* to have been inhabited before the Flood,

God

God muſt have wrought another Miracle, to have convey'd ſome of *Adam's* Children thither to people it. Thirdly, at the time of the *Deluge*, he muſt have wrought a third Miracle, to have brought of every Species of *Animals* in the other *Temperate Zone*, into this, to have been receiv'd into the *Ark*; unleſs the Author will ſay, that the Earth here produc'd all the ſame Species of Animals, that were in the other *Zone*; which a Philoſopher, conſidering that diffus'd Variety Nature delights in, may be content to ſmile at, but will never allow; or unleſs he can make out ſome other way the Conſervation of thoſe Species beſides the *Ark*, which will be conſider'd by us in the ſequel.

Secondly, By this Doctrine the Author drowns the two *Polar Zones*, ſuppoſing it to have then rain'd continually there; and that all the Rivers that ſupply'd the Earth, thence aroſe; no Rains falling in the *Torrid*, or either of the *Temperate Zones*. But in reference to the State of the two *Polar Zones*, in caſe the Sun always kept the *Æquinox* Root, we muſt conſider what the Learned Dr. *Browne* L. 6. c. 5. ſays in his *Vulgar Errors*, where he has a Digreſſion concerning the *Wiſdom of God in the Site and Motion of the Sun:* It is as follows; If the Sun mov'd in the *Æquator*, unto a parallel Sphere, or to ſuch as have the Pole for their *Zenith*, it would have made neither perfect Day, nor perfect Night: For being in the *Æquator*, it would interſect their *Horizon*, and be half above, and half beneath: Or rather, it would have made perpetual Night to both; for tho in regard of the rational *Horizon*, which *biſſects* the Globe into equal parts, the Sun in the *Æquator* would interſect the *Horizon*, yet in reſpect of the ſenſible *Horizon* (which is defin'd by the Eye) the Sun would be viſible unto neither: For if, as ocular Witneſſes report, and ſome alſo do write, by reaſon of the Convexity of the Earth, the Eye of Man, under the *Æquator*, cannot diſcover both the *Poles*, neither would the Eye, under the *Poles*, diſcover the Sun in the *Æquator*. Hence we find, that contrary to what the Author

C. 5. has urg'd in his Anſwer to Mr. *Warren*, If the Sun mov'd in the *Æquator*, there would be a total abſence, or in a manner as good, of the Sun in the *Polar* Parts; whence vehement and continual Froſts muſt be there caus'd, which would render them impoſſible Sources for his ſuppos'd Rivers.

Thirdly, we may conſider whether the Sun, keeping always in the *Æquator*, ſo as to make a continual Spring, without a variety of Seaſons, would make better, for the Riſe, Support, and Propagation of the Earth's Productions, even in the *Temperate Zones*, than by its preſent Courſe. *Bede*, conſidering it, ſays, that if the Sun kept it ſelf always at an equal diſtance from us in the *Æquator*, this great Evil would thence enſue, that the Earth would never conceive within, which it does in the Winter, nor would Fruits, if any then grew, come to a maturity, without which Animals cannot live. And indeed, how the Sun, always keeping in the *Æquator*, and making ſtill equal Days and Nights in all parts of the *Temperate Zones*, ſhould carry on Vegetation in the remote parts of them, is not to me intelligible: For now, when the Sun is in the *Æquinox*, we find its Heats but faint to us, and were it not that we are holpen out, by its approach to us toward the *Tropick*, and thereby rendring our Days much longer than the Nights, we have reaſon to doubt how our Fruits would be brought to a maturity; much more thoſe who live in the more northerly parts, where the Vegetation wholly depends, on their continued Days, in the Summer, with little or no intermiſſion of Night. And hence the Diverſity of Seaſons has been always lookt upon as neceſſary, of which *Cicero* ſays, 'In *Autumn* the Earth is opened to conceive 'Fruits; in the *Winter* it's compreſt to digeſt them; in 'the *Spring* it's open'd to bring them forth; in the *Sum-'mer*, being brought to a maturity, they are either 'mellow'd or dry'd. In the Summer the Bodies and Branches of Vegetables are increaſt; in Winter the Roots are ſtrengthned, and what is rais'd in the Summer is conſolidated.

L. de Elem. Philoſ.

De Rep. l. 4.

ſolidated. We ſee generally in Plants and Animals how Nature pleaſes it ſelf in moving by interchangeable ſtarts, they require a time of reſt as well as a time of labour: One while, upon the Sun's acceſs, they bring forth their Fruits, another while, upon its retreat they reſume their Strengths: Some Fruit-trees, indeed, in ſome Parts, bear all the Year, but to conclude thence that all may do ſo every where, is more than their Natures will bear; a Viciſſitude of Seaſons being neceſſary for them: which Viciſſitude ſeems to me plainly intimated in the Scriptures to have been from the beginning: For when at the Ceſſation of the Deluge *God* ſays to *Noah*, That *he will no more curſe the earth for the ſake of man, and that thence forward all the days of the earth, ſeed-time and harveſt, heat and cold, ſummer and winter, day and night ſhall not ceaſe.* This plainly denotes that ſuch things had paſt before, which having been interrupted during the Deluge, ſhould now return in their common courſe; for otherwiſe thoſe words *Summer* and *Winter*, *Seed time* and *Harveſt*, had not been intelligible to *Noah*, as never having ſeen or heard of ſuch Seaſons before. And *Pererius*, on the foreſaid Paſſage, ſays, it plainly appears to be fabulous, and full of Vanity and Ignorance, what *Ovid* had ſaid, *Met.* 1. That this Inequality of Seaſons was not in the *Golden-Age* of *Saturn*, but that then there was a conſtant Spring, and that afterward the Age degenerating, this alternate Succeſſion by Changes was brought on the World. Gen. 8. 22.

So again, when it's ſaid, *Gen.* 1. *Let lights be made in the firmament of heaven, and let them divide day and night, and let them be for ſigns and ſeaſons, and days and years:* All expound thoſe Seaſons for the four Seaſons of the Year. And here I may add, that by this altering the Sun's Courſe, and making but one Seaſon, it ſubverts all antient *Aſtronomy*, which, if any Learning, is concluded to have been derived to us from times before the Deluge.

And

And this Argument alone is convincing with me, I cannot ſay it will with all Men, that ſince all agree, *Clavem Magiæ naturalis eſſe clavem Aſtrologicam*, and ſince the former Science has certainly been convey'd down to us from *Antediluvian* Times, the *Clavis* to it muſt of courſe; now that *Clavis* is known to be according to the preſent Diſpoſition of the Heavens to the Earth; whence I abſolutely conclude that the ſame has ever been. And we know, that among the Prieſtly Ornaments of *Aaron*, which carried the *Types* of the whole Univerſe, the Breſt-plate was one of the chief, in which the twelve pretious Stones, among other Significations, typifi'd the twelve *Signs* of the *Zodiack*, and their being rang'd in four *Ternaries*, denoted the four Seaſons of the Year; which I believe had never been, unleſs thoſe Seaſons had been according to the moſt perfect ſtate of the World. And that the *Antediluvian Patriarchs*, as well as the *Poſtdiluvian*, were in their reſpective times, the moſt abſolute Maſters of the foreſaid Science, of any Men on the Earth, and that from them, it has been convey'd down in its Pureneſs to us, is what I know not how to disbelieve.

Fourthly, The Diverſity of Nature's Productions being conſider'd, the Diverſity of Seaſons will be found abſolutely neceſſary for them. For tho the Sun, keeping always in the *Æquator*, there would be a Diverſity of *Climates*, according to the different Latitudes from it: Yet no Man can think that this alone would ſo much diverſifie Effects, as withal the Sun's Acceſs and Receſs, according to the Latitude of the *Zodiack*, in the *Ecliptick*; the Sun being the chief univerſal Cauſe in Nature's Productions; and tho general Cauſes do not ſpecifie alone, yet particular, or proxim Cauſes cannot exert their Power, without theſe gradual Approachments and Retirements of the Sun. *Ariſtotle* is plain in this Matter, *viz.* That the Sun, by its oblique Motion, and not by its direct, diverſifies Effects: Becauſe the Sun being in an unequal diſtance, its Motion muſt be unequal, when the

L. 2. de Gen. & Cor. Text. 36.

variety

variety of Effects is caus'd. Or we may ſay thus, if the Sun cauſes things by its Heat and Motion, and gives a differing Impulſe by its Motion, according to the Rectitude of its Rayes, it cannot but diverſifie upon ſuch gradual Acceſſes and Receſſes.

To conclude, the four Seaſons of the Year ſeem ſo natural, as nothing more, if we conſider their Analogy with the four Elements, the four Humors in Man's Body, the four Quarters of the World, the Ages, the parts of the Days and Nights, *&c.* And every Seaſon is tempered or ſeaſon'd by another, and all Fruits receive their Temperament in the Seaſons from Heat, Cold, Rain, *&c.* ſo that they are call'd *Seaſons* from their *Seaſoning*, and have a mutual Connexion and Dependence on each other for the general benefit of the Earth: and as the Learned Dr. *More* ſays, conſulting with our own Faculties, we obſerve that an orderly Viciſſitude of things is moſt pleaſant to us, and much more gratifies the contemplative Property in Man; ſo that on all accounts I muſt conclude the four Seaſons to have been from all Ages. And hence the Learned *Vives* ſays, *Non ſemper eſt idem habitus Cœli & Soli, quum nihil ordinatius cogitari poſſit, aut deſcriptius, mutantur enim rerum perpetuarum & immutabilium actiones, prout expedit iis ad quæ referuntur.* And I believe that all Men conſidering the State of Nature as it is, will ſay with *Maximus Tyrius, Natura eſt perfectiſſima harmonia.*

Antid. againſt Atheiſm, l. 2. c. 2.

De Verit. Fid. l. 1. c. 9.

Now, if the Reaſons which I have given againſt the ſuppos'd Site of the Sun, or Earth to it, before the Flood, have any Weight; as ſome of them ſeem to me to carry a demonſtrative Force, in ſhewing the Nullity of the Author's *Hypotheſis* in this Point; then the three general Characters or Properties, which he aſcribes to the *Golden Age* and to *Paradiſe*, viz. *The perpetual Spring*, (againſt which I have alſo particularly urg'd ſome Reaſons) *the ſpontaneous Fertility of the Earth, and the Longævity of Animals and Vegetables*; all being chiefly grounded by him on the ſuppos'd Site of the Sun, or

Earth:

Earth to it, must fall of course, unless other Reasons are assign'd for them, than this he has urg'd.

There still remains the third Difference, which he assigns to the *Primæval Earth* from the present, *viz.* That the Figure of it was more apparently and regularly *oval*, than it is now; which Difference I shall refute in my Considerations on the Fifth Chapter of this Book, where he treats particularly of this *oval Figure* of the Earth.

Now, as to the *Longævity* before mention'd, besides what the Author has said of it in this Chapter, he has added another Chapter particularly concerning it, the Contents of which I shall first set down, and then offer what I have to say upon it.

Chap. IV.

HEre the Author, by way of Digression, treats concerning the natural Causes of *Longævity:* He sets forth that the Machine of an Animal consists of Springs, and which are the two principal; and endeavours to make out, that the Age of the Antediluvians is to be computed by *Solar*, not *Lunar* Years.

He says therefore that in our Bodies, we may consider three several Qualities or Dispositions, according to each whereof they suffer Decay. First their *Continuity:* Secondly, that Disposition whereby they are capable of receiving Nourishment, which we call *Nutribility:* and Thirdly the *Tone* or tonical Disposition of the Organs, whereby they perform their several Functions. In all these respects they would decay in any state of Nature, but far sooner and faster in the present state, than in the primæval.

As for their Continuity, he says all consistent Bodies must be less durable now, than under the first order of the World, because of the unequal and contrary Motions of the Elements, or of the Air, and *Æther* that penetrate,

trate, and pervade them. But it is not the groſs and viſible Continuity of the parts of our Body that firſt decays, there are finer Textures that are ſpoyl'd inſenſibly, and draw on the Decay of the reſt, ſuch as are; Secondly that Diſpoſition and Temper of the Parts, whereby they are fit to receive their full Nouriſhment; and eſpecially that Conſtruction, and Texture of the Organs, that are preparatory to this Nutrition. Theſe being alſo wrought upon by external Nature, whoſe Courſe, while it was even and ſteady, and the ambient Air mild and balmy preſerved the Body much longer in a freſh and fit temper to receive its full Nouriſhment, and conſequently gave longer bounds both to our Growth and Life.

But the third thing, he ſays is the moſt conſiderable; the Decay of the organick Parts, and eſpecially of the Organs preparatory to Nutrition.

To explain this Point, he ſays, that all the Organs of the Body are in the nature of Springs, and that their Action is tonical, for that no Matter that is not fluid, has any Motion or Action in it, but in vertue of ſome *Tone:* If Matter be fluid, its Parts are actually in motion, and conſequently may impel, or give Motion to other Bodies: But if it be ſolid, or conſiſtent, the Parts are not ſeparated, or ſeparately mov'd from one another; and therefore cannot impel, or give Motion to any other, but in virtue of this *Tone,* they having no other Motion of themſelves.

This being obſerv'd, he conſiders upon which of the Organs of the Body Life depends more immediately, and the Prolongation of it: He ſays then, that in the Body of Man there being ſeveral Setts of Parts, the *Animal* and *Genital Syſtem* have no Influence upon long Life, being Parts nouriſhed, not nouriſhing: Wherefore laying theſe aſide, there remain two *Compages* more, the *Natural* and *Vital,* which conſiſt of the Heart and Stomach, with their Appendances. Theſe are the Sources of Life, and all that is neceſſary to the Conſtitution of a living Creature. Wherefore we conſider only theſe firſt Principles and Fountains of Life, and the Cauſes of their natural and neceſſary Decay.

Now, he ſays, Whatſoever Weakens the *Tone* or Spring of theſe two Organs, ſhortens the natural duration of Life; and therefore in the primitive Earth, the Courſe of Nature being even, ſteady, and unchangeable, without different Seaſons, it muſt have permitted Bodies to have continued longer in their Strength and Vigour, than they can poſſibly do, under theſe Changes of the Air.

For a Concluſion to this Chapter, he argues againſt thoſe who ſay, the Age of the *Antediluvian Patriarchs* is to be computed by *Lunar Years*, or Months, and not by *Solar* or common Years, and he refutes that Opinion.

Now, it appears from what I have urg'd againſt the laſt Chapter, That the Sun could not be ſuppos'd with any ground, to have ſtill mov'd in the *Æquinox* in the Antediluvian World: So that tho the Reaſons the Author here gives for *Longævity*, may be plauſible enough, if apply'd and conſider'd according to the order of things we now find eſtabliſht in the World, and which we have reaſon to conclude, muſt have been ſo from the beginning; we muſt not go about to alter the Frame of the World to gratifie them. Yet ſince he urges that the Antediluvian long Life ought to be aſcrib'd to the Æquinox Courſe of the Sun, making always one Seaſon; we ſhall conſider, firſt, whether one even and continu'd Seaſon, ſuch as that Courſe muſt cauſe, would make moſt for the Prolongation of Life, or ſuch a Change of Seaſons as we have now; and Secondly, what other plauſible Reaſons may be aſſign'd for the *Antediluvian Longævity*, beſides this Courſe of the Sun, which the Author urges for.

The Learned *Weindrichius*, in his *Problems*, treats this for one; *Whether it were not better that Nature had inſtituted only one Conſtitution of the Year, as that of the Spring, or to Change it into four different Seaſons, and why neceſſarily there have been four.* And concludes, it was far better that Nature has conſtituted theſe notable Changes

of

of the Air, than otherwiſe it would be. The effect of his Reaſoning runs thus: If any Man ſhall ſay, that an even Seaſon, which holds a mean, is more proper for thoſe Bodies which are duly tempered, as being apt to preſerve them in that Temper, which a Change by exceeding Qualities would be apt to corrupt: we alſo confeſs that thoſe *Corpora Quadrata*, ſuch as deſcrib'd by *Galen*, require ſuch a Conſervation; but becauſe it's extreamly rare that ſuch compleatly ſound Bodies are to be found, as *Galen* ſays; therefore Bodies could not be preſerv'd in that temper, which they had not. For almoſt all Bodies exceed in ſome Quality, which muſt alſo have held in the *Antediluvians*, tho we may allow them to have been generally of a ſounder Conſtitution than Bodies are at preſent) and if at any time there be a Body of an exact temper, it's ſo, only for an inſtant: and therefore ſince Bodies could not be conſerv'd by one Seaſon always alike, Nature foreſaw, that if there were one Seaſon, in which Cold and Moiſture reign'd, as the Winter, then old People, and all thoſe who were of a cold and moiſt Temperament would die, becauſe the Diſtemper would be more encreaſt: wherefore it made a notable Change, in which an exceeding Heat ſhould ſway, which Seaſon is call'd *Summer*: during which that notable Moiſture remits, and is diminiſht, and by this means ſuch as are moiſt become Temperate, th'Errour committed in the Winter and Spring, by reaſon of their Humidity being thereby corrected. Again, Young People, and thoſe that have hot and dry Bodies muſt neceſſarily die if it were alway Summer, becauſe they would be wholly dryed by its Heat; therefore Nature to prevent this made a Winter, cold and moiſt, to correct the Errour committed in the Summer. And in fine, ſince all Bodies have ſome exceſs of Quality, there ought to be different Seaſons, that ſome may live more commodiouſly in this Seaſon, others in another. For by this means, all Bodies ſucceed in Life, and ſo th' Order of th' Univerſe is conſerv'd.

L. 2. de Sanit. Tuend.

In 13. Aph. 1. *Weindrichius* adds. But what ſhall we ſay to the Authority of *Hippocrates*, ſaying, The Changes of Seaſons bring forth Diſeaſes. For inſtance an hot Seaſon, as the Spring, ſtirs up ſtore of matter which is gathered together in Bodies in the Winter, by its cold Conſtitution, which being ſtirr'd and mov'd it brings forth Diſeaſes, whence many Diſeaſes in the Spring are engendred. But *Hippocrates* ſays, this is not done through the fault of the Spring it ſelf, that it generates Diſeaſes of it ſelf, it being the healthieſt part of the Year; but by reaſon of a multitude of ill Humours gather'd together in the Winter: whence we ſee that thoſe who are free from ill Humours, live very healthy in the Spring. This Seaſon therefore is ſaid to generate Diſeaſes, becauſe the Humours lurking in the Body before, and which were not mov'd, are ſtirr'd now, and being thus agitated, ſtir up Diſeaſes: for *Hippocrates* ſays, they bring forth, becauſe they do not make, but ſtir up the Humours which afterwards are the Cauſe of Diſeaſes: nay, the Changes of Seaſons are ſo far from ingendring Diſeaſes, that they *In 8. Apr.* ſolve them, as *Galen* alſo ſays, and this we ſee very often *p. 3.* done: for if a *Quartan*, riſing in Autumn, be not ſolv'd *L. de di-* in the Winter, it's ſolv'd as the Spring comes on, as *Galen* *eb. decret.* likewiſe ſays, and if it be not ſolv'd in the Spring, it's afterwards ſolv'd in the approaching Summer.

Wherefore it's better that Nature has diſtinguiſht the Year by theſe four Changes: becauſe tho perhaps one *Individuum* might enjoy its Health more in one Seaſon than in another, becauſe it would more agree with it: yet ſince Nature has not made Seaſons in reſpect of this or that *Individuum*, but of all together, or of a whole *Species* and *Species's*: therefore that the Order of the Univerſe might be preſerv'd by a certain heavenly and divine diſtributive Juſtice, whereby it has form'd different Bodies as to their Temperatures, it would alſo diſtinguiſh the Seaſons of the Year, and make them different, and not of one kind, that theſe ſhould live well in the Summer, thoſe in the Winter; and that the Diſeaſes engen-

engendred in preceding Seaſons ſhould be ſolv'd in the following. And we conclude that thoſe Seaſons then eſpecially agree with living Creatures, when they keep in their proper Nature, as the Summer hot, the Winter cold, *&c.* So far *Weindrichius*, concerning this Point.

As for Cauſes aſſign'd by Authors, or that may be aſſign'd for the *Antediluvian Longævity*, beſide that of the Suns ſtill moving in the *Equinox*, urg'd by the Author, I divide them into three kinds: they are either *Divine*, *Cæleſtial*, or *Sublunary*. By Divine, I mean ſuch as are from a particular Providence, as *Auſtin*, *Rabbi*, *Leui* and others ſay, thoſe *Antediluvian* Fathers had long Life granted them by a particular Providence, that the firſt World, by a few, might be peopled in a ſhort time, it being not to laſt long; and that they might more conveniently learn things by a long experience. So *Joſephus* tells us, that God gave long Life to thoſe Fathers that they might teach Vertue, and practiſe with conveniency thoſe things which they had invented in *Aſtronomy* and *Geometry*: the Demonſtrations whereof they had never attain'd, unleſs they had liv'd at leaſt ſix hundred years, the great Year being accompliſht by that Revolution. *Antiq. Iud. l.* 1.

As for *Cæleſtial Cauſes*, the boldeſt Aſſertor I find, is *Petrus Apponenſis*, who ſays, we muſt by no means envy thoſe of the firſt Age for having liv'd a longer *Series* of years than us; the diſpoſition of the Heav'ns being by Nature more benign and propitious to them: for then there were two Animal Circles together co-operating, one in the ninth Sphere, and the other in the eighth, where the Firmament is; being ſo diſpos'd that *Aries* anſwered diametrically to *Aries*, *Taurus* to *Taurus*, *Gemini* to *Gemini*, &c. They ſo fortifying the Celeſtial Influences, that Herbs, Roots, ſtanding Corn and Fruits grew then much more wholeſom than ſince, that Society through a long motion being diſſolv'd; whence the whole Inferiour World began to grow diſeas'd and decay.

For

For *Sublunary Cauſes*, firſt we may allow, as the Author does, that the *Stamina*, or Principles of Life of the Antediluvians were much ſtronger than Men have at preſent, by which they had a more vigorous natural Conſtitution. Secondly we may allow them to have been better circumſtantiated and regulated, as to the *Six Non-Natural things:* as firſt, that their Atmoſphere being throwly impregnated with balſamick Particles, ariſing from that pure primigenial Soil, the Celeſtial Influences had a more kindly Co-operation with them, forming an Air far tranſcending ours now in the healthieſt part of the Earth, for prolonging Life; and in this the Author is free to expatiate as he pleaſes. Secondly, as to their Dyet, it's conceiv'd that the Antediluvian Soil being excellently temper'd, brought forth better and more wholſome Fruits than are ſince the Deluge, that it has been tainted with the Saltneſs of the Sea; and that the Fountain Waters were alſo then more wholſom, and that thoſe Fathers were endued with a greater Knowledg to diſcern what was good and bad for them, and obſerv'd a greater Temperance than is now us'd. Thirdly, it's conceiv'd, that if Man had not ſo many extrinſical Cauſes; as Pleaſures, domeſtick and publick Cares, and other Troubles to diſcompoſe him, he might live a much longer Age; in which it's thought the Antients were not ſo much concern'd, leading a more ſedate and calm Life. And ſo, as to the other *Non-Natural things*, they may be conceiv'd to have govern'd themſelves better in them than Men do now. And upon the whole it may be ſaid, that tho we may not aſcribe the Antediluvian Longævity to any one of theſe ſublunary Cauſes ſingly, yet taken altogether, they may be lookt upon as competent Cauſes for it: But to go about to alter the Sun's Courſe, or the Earth's Poſture to it to make it out, I believe it's what will never paſs among learned Men.

Having

Having aſſign'd ſuch Cauſes, as, perhaps, by ſome, may be thought tolerably plauſible for the *Antediluvian Longævity*: in the laſt place I ſhall give my opinion of the matter; which is, that I look upon the long Lives of the *Patriarchs* to have been from a *particular Providence*. I cannot ſay it was for the reaſon aſſign'd by *Auſtin*, that the firſt World, by a few, might be peopl'd in a ſhort time; for on that account long Life ſeems as neceſſary to others, as to the *Patriarchs*; beſides that, each of the *Patriarchs*, as far as we find by *Scripture*, ſpent many Years, as *Adam* above an Hundred, others above an Hundred and Eighty before they got Children, whereas before that time they might have got Children enough to have peopled many Countries: tho, as *Rabbi Gedalia* ſays, according to the opinion of many *Jewiſh Doctors*, the *Patriarchs* did not live ſo long before they had Children, as the *Scripture* ſpeaks of, but that it makes mention of thoſe only from whom they receiv'd the *Tradition*, not taking notice of many others, whom there was no neceſſity of medling withal. But I am of the opinion of that *Adept Philoſopher*, who in his late Anſwer to the learned Dr. *Dickinſon*, affirms long Life to have been granted the *Patriarchs* from a *particular Providence*, that they might the better learn and propagate *Arts* and *Sciences*, and convey down with more Certainty the *Tradition* of the Creation, the Fall of Man, God's Judgment upon him, and the Hope of his Redemption, *&c.* and I know not why we ſhould make a Difficulty of admitting a particular Providence, when ſuch particular Deſigns of Providence are to be carried on by it.

Lib. de Quint. Eſſentiâ Philoſ. circa finem.

I reject therefore *Lunar Years* with the Author, tho as to the Teſtimony he quotes from *Joſephus*, ſaying, that the Hiſtorians of all Nations, both *Greeks* and *Barbarians*, aſcribe Longævity to the firſt Inhabitants of the Earth; many of the Authors, whom he names, averring them to have liv'd a Thouſand Years: I value it not; and much doubt whether the Author himſelf gives credit

to

to thoſe Hiſtories: For either they relate to Antediluvian or Poſtdiluvian Times; if to the former, I know no colour of Reaſon we have for relying on any thing as Authentick, deliver'd by *Greeks* or *Barbarians* concerning thoſe times: If to the latter, I cannot think the Author believes any Man to have liv'd a Thouſand Years ſince the Deluge. So we find that *Pliny* conſidering what many of the *Greeks* and others had writ concerning the length of ſome Mens Lives, plainly ſays, they have writ Fables inſtead of true Hiſtories, through their Ignorance of the various acceptation of Years and Ages; an Age ſignifying with ſome, Thirty Years, with others only One Year, and with others an Hundred Years. And the ſpace of a Year being determin'd by ſome, by one Revolution of the Moon, by others it's made Trimeſtrial, and by others to conſiſt of Six Months. And *Father Simon* tells us, It's certain that even the antient *Jews*, not finding in their Hiſtories Genealogies enough to fill up the time, made one ſingle Perſon to live many Ages, whence there is nothing more common in their Hiſtories than theſe long liv'd Men: ſo that we ought not over eaſily to give belief to *Jewiſh Hiſtories*, which make their *Doctors* ſurvive, till ſuch a time as they can find another to joyn him. Nay, a great many of the *Jewiſh Doctors*, who have ſo great a Veneration for the *Scriptures*, are ſo far from acquieſcing in what *Joſephus* urges from the *Greek* and *Barbarian* Tradition, that they have affirm'd, as *Father Simon* tells us, the *Patriarchs* to have liv'd no longer than other Men, and that the *Holy Scripture* makes only mention of the Head of a Family, to whom it immediately joyns the laſt of the ſame Family, without taking notice of thoſe who have been betwixt both; thoſe *Doctors* believing that when any Head of a Family had ordain'd certain Laws, and Methods of living to the Family, he was made to live till the laſt of the Family, who had obſerv'd thoſe Laws were dead; ſo that he is ſuppos'd to have liv'd all this while in his Family. And I doubt that all Men who are not con-

Hiſt. Crit. l. 2. c. 4.

Ibid.

tent

tent to have recourſe to a particular Providence, for upholding the Ante and Poſtdiluvian Longævity, will be forc'd to relapſe here, for any thing that can be made out from Authentick Hiſtory or Reaſon in the Caſe: Not but we have ſeveral Inſtances of late date, of Perſons, who have liv'd two or three Hundred Years and upwards: But this has not been ſucceſſively, as in the *Patriarchs*; and there is odds betwixt three or four Hundred Years, and near a Thouſand. And whereas the Author urges for a general Longævity among the Antediluvians, as well as for ſome time after the Flood, we do not find it authoriz'd by *Scripture*. And that it was granted only to the *Patriarchs* and ſome few others by a particular Providence, and this through the means of a certain *Panacæa*, well known to the *Myſtæ*, I am ſatisfi'd, according to what is written of it, by the foremention'd *Adept Philoſopher:* But leeſt inſtead of open reaſoning, I ſeem to obtrude Myſtery on the World, which by ſome may be interpreted vain Oſtentation: I refer the Reader to the Book it ſelf, where he may read, at leaſt, what is written, and if hapily he does not fully apprehend what is ſaid, he may believe or reject what he thinks good.

Chap. V.

IN this Chapter the Author treats concerning the Waters of the Primitive Earth: what the ſtate of the Regions of the Air was then, and how all Waters proceeded from them. How the Rivers aroſe, what was their Courſe, and how they ended: He applies alſo ſeveral places in Sacred Writ to confirm this Hydrography of the Earth, eſpecially the Origin of the *Rainbow*.

He ſays then, that the Air being always calm and equal before the Flood, there could be no violent Meteors there, nor any that proceeded from extremity of

Cold, as *Ice*, *Snow* and *Hail*; nor *Thunder* neither: nor could the Winds be either impetuous or irregular in that ſmooth Earth, there being one ev'n Seaſon, and no unequal action of the Sun: But as for watery Meteors, or thoſe that riſe from watery Vapours more immediately, as Dews and Rains; there could not but be plenty of thoſe in ſome parts or other of the Earth; the action of the Sun being ſtrong and conſtant in raiſing them, and the Earth being at firſt moiſt and ſoft; and according as it grew more dry the Rays of the Sun would pierce more deep into it, and reach at length the Great Abyſſe, which lay under the Earth, and was an unexhauſted ſtorehouſe of new Vapours. He adds, but the ſame Heat which extracted theſe Vapours ſo copiouſly would alſo hinder them from condenſing into Clouds or Rains in the warmer parts of the Earth; and there being no Mountains at that time, nor contrary Winds, nor any ſuch Cauſes to ſtay them, or compreſs them, we muſt conſider how they would be diſpos'd off.

To this, he ſays, as the heat of the Sun was chiefly towards the middle part of the Earth, ſo the copious Vapours rais'd there, being once in the open Air, their Courſe would be that way where they found leaſt reſiſtance to their motion, which would be towards the Poles and the colder Regions of the Earth: for Eaſt and Weſt they would meet with as warm an Air, and Vapours as much agitated as themſelves, which therefore would not yield to their progreſs that way. So that the regular and conſtant Courſe of the Vapours of the Earth would be towards the extreme parts of it; which when arriv'd in thoſe cooler Climates, would be there condenſt into Dews or Rains continually.

This Difficulty, he ſays, for finding a Source for the Waters in the *Primæval Earth*, was the greateſt he met with in the *Theory*; which being thus clear'd, he finds a ſecond Difficulty, *viz.* how thoſe Waters ſhould flow upon the even ſurface of the Earth, or form themſelves into

into Rivers; there being no deſcent or declivity for their Courſe. And he has no way to explain this, but by giving an oval Figure to that Earth, in which the Polar Parts, he ſays, muſt have been higher than the Æquinoctial, that is more remote from the Center; by which means, the Waters that fell about the extreme parts of the Earth would have a continual deſcent toward the middle parts of it: and by vertue of this Deſcent, would by degrees form Channels, for Rivers to paſs in through the temperate Climates, as far as the Torrid Zone.

And here he meets a third Difficulty, *viz.* What Iſſue the Rivers could have, when they were come thither? To this, ſays he, when they were come towards thoſe parts of the Earth, they would be divided into many Branches, or a multitude of Rivulets: and thoſe would be partly exhal'd by the heat of the Sun, and partly drunk up by the dry ſandy Earth. For he concludes, as thoſe Rivers drew nearer to the Equinoctal parts, they would find a leſs declivity or deſcent of Ground than in the beginning or former part of their Courſe: for that in his ſuppos'd oval Figure of the Earth, near the middle part of it, the Semidiameters, he ſays, are much ſhorter one than another; and for this reaſon the Rivers when they came thither, would begin to flow more ſlowly, and by that weakneſs of their Current ſuffer themſelves eaſily to be divided and diſtracted into ſeveral leſſer ſtreams and Rivulets; or elſe having no force to wear a Channel, would lie ſhallow on the ground, like a plaſh of Water.

As for the Polar parts of the Earth, he ſays, they would make a particular Scene by themſelves: the Sun would be perpetually in their *Horizon*; which makes him think the Rains would not fall ſo much there, as in other parts of the Frigid Zones, where he makes their chief Seat and Receptacle: whence ſometimes as they flowed, they would ſwell into Lakes, and toward the end of their Courſe, parting into ſeveral ſtreams and Branches, they would water thoſe parts of the Earth like a Garden.

Having examin'd and determin'd of the ſtate of the Air and Waters in the *Primitive Earth*, he conſiders ſome Paſſages in *Holy Writ*, which he conceives repreſent them of a different Form from the preſent order of Nature, and agreeing with what he has ſet forth. Firſt he tells us, that the *Rainbow*, mention'd by *Moſes* to have been ſet in the Clouds after the Deluge, makes out that thoſe Heavens were of a different Conſtitution from ours: And *Ep.* 2. c. 3. ſecondly, that St. *Peter* ſays, the *Antediluvian* Heav'ns had a different Conſtitution from ours, and that they were compos'd or conſtituted of Waters, *&c.* He urges concerning the *Rainbow*, that it was ſet in the Clouds after the Deluge as a Confirmation of the Promiſe or Covenant, which God made with *Noah*, that he would drown the World no more: that it could not be a Sign of this, or given as a Pledge or Confirmation of ſuch a Promiſe, if it were in the Clouds before, and with no relation to this Promiſe: He adds much more concerning the Nature of Signs, giv'n by God, mention'd in the Scriptures, which I think too tedious and needleſs here to inſert.

Now concerning the firſt Difficulty, which the Author has endeavoured here to explain, in reference to the Source and Origine of the *Antediluvian Waters*, I have this to offer.

He ſuppoſes that copious Vapours were continually rais'd from the Torrid Zone, and the parts of the Temperate Zones next it, and that they were hindred by the heat of the Sun from condenſing into Clouds or Rains, there being then no Mountains or other Cauſe to ſtay and compreſs them, till having paſt through the Temperate Zones, they came towards the extreme parts of the Earth, or the Poles, where they were continually condenſt into Clouds, Rains, and Dews.

Now this, I conceive, is what no Meteorologiſt can allow: for firſt, though I ſhould grant there were no Mountains before the Deluge (for the exiſtence of which from the Beginning, I have already argued) at leaſt there muſt have been other Cauſes no leſs powerful

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to ſtop and compreſs the Vapours then ariſing, notwithſtanding the Author either has not taken notice of them, or has here forgot them. Certainly there were Woods before the Flood, and thoſe in a great plenty, which (to uſe the common Expreſſion) are known to attract Vapours as freely as Mountains; and the Author allows the Trees then to have been of an imcomparably more vaſt and lofty growth than now; the largeſt of our Trees being but ſhrubs to the Trees then: and would not theſe attract Vapours in a plentiful meaſure, whence Clouds and Rains would be produc'd to ſerve all the parts of the Earth? It's known that in ſeveral parts of the *Weſt-Indies*, wont to be much infeſted with Rains and Tempeſts, after the Woods were there cut down, thoſe effects ceaſt. *Georg. Agricola* tells us of a Valley in a Mountainous Tract in *Germany*, which in *Autumn* and Winter was wont to be continually inveſted with thick Fogs, hindring the ſight of the Sun; but at length, the Woods being there cut down, and ſome *Adits* driven in Mines for the Waters to paſs, thoſe Fogs ceaſt. I know alſo ſome Woods in *England* ſtanding much on a Level, which always caſt forth a great ſmoak, and have a Cloud over them againſt Rain, the Country people thence taking their Prediction of it; We know that in the *Iſle of Ferro*, there being not Fountains to ſupply the Inhabitants with freſh Water, there grows a Tree, over which a Cloud ſettles itſelf every Morning, and reſolves into Water, which ſtreams down from the Branches, and is receiv'd in Veſſels underneath for uſe. And can we think but ſome of thoſe ſtately *Antediluvian* Trees, in caſe there had been no Rains, would have perform'd this good natur'd Office to Man? as indeed they had been bound to do it to Beaſts: for Men poſſibly might have then been ſupply'd with freſh Water in all the parts of the Earth by the means of Wells, but how ſhould the Beaſts be ſupply'd, remote from Rivers. *In Ber. manno.*

Theſe Inſtances from natural Hiſtory, I think, are ſufficient to ſhew that Woods, as well as Mountains attract

tract Vapours, and cauſe Rains, and muſt have done it in the Antediluvian Earth.

Secondly, to paſs by Mountains and Woods, and to conſider the Quality of the Primæval Earth, which the Author ſuppoſes to have been at firſt ſoft and boggy; can it be imagin'd that Vapours rais'd from it in the Torrid Zone, and in the parts of the Temperate Zones next it, ſhould be convey'd to the Polar Zones for a Series of Ages, without being condens'd into Clouds and Rains by the way; when at the ſame time the Days and Nights are ſuppos'd to have been conſtantly of an equal length; and when the Weakneſs of the Sun's Action, ariſing from the Obliqueneſs of its Rayes in a good part of the intermediate Diſtance, is duly conſider'd.

C. de Ventis. *Cartes*, in his *Meteors*, has well demonſtrated, as I conceive, the Courſes obſerv'd by the Vapours, rais'd from the Earth by the Sun's Action, in order to Clouds and Rains: and he repreſents it thus. Let the Earth be EB FD, the Poles EF, where the Earth being not much heated by the Sun, it muſt be much cover'd by Miſts and Clouds, and at B, where the Sun ſends on it direct and perpendicular Rayes, many Vapors are rais'd, which being agitated by the Action of the Light they ſwiftly get aloft, till they come ſo far, that being preſt by their Weight, they readily fly off to the ſides, and hold their Courſe towards I and M, above the Clouds G and K, rather than aſcend farther upwards, and whereas the Clouds G and K are alſo heated, and rarify'd by the Sun, the Vapors going thence rather goe freely to H, and from K to L, than either to E or to F, becauſe the groſs Air which is under Poles, more ſtrongly reſiſts them, than the Vapours riſing from the Earth toward the South, in regard theſe being ſtrongly agitated,

and

and ready for Motion every way, eaſily yield them place.

Now, this plainly ſhews, that the Vapours rais'd by the Sun in the torrid and temperate Zones, could never reach near the Poles, before they were condens'd into Clouds and Rains, even tho the Earth were all ſmooth, and the Sun always kept the Æquinox Root, as the Author ſuppoſes the ſtate of things then was.

Thirdly, how ſhould Vegetation have been maintain'd for ſixteen Hundred Years, without Rains to refreſh the Plants? It's true, there are ſome parts now which have little Rain, but either they lye near the Seas, where they are plentifully ſupply'd with Vapours, or have ſome annual Inundations, as *Ægypt*, *&c.* which could not have held in the Antediluvian Earth. Indeed the Earth being ſuppos'd ſoft at firſt, it might poſſibly have ſupply'd Moiſture for ſome Ages; but after five Hundred or a Thouſand Years, what Moiſture could that Earth have afforded? And to talk of the Sun's pumping up Waters from the Abyſſe, lying two or three Miles deep in the Earth, to ſupply Waters for the Rivers to run, when the other Moiſture was ſpent, it ſeems to me too inconſiſtent to deſerve naming.

Again, it's known that Rains are no leſs neceſſary now and then, for purging the Air, than a Doſe of Phyſick may be for the Body of Man: And tho it may be ſaid that the Air then could not have been infeſted with evil Vapours, as now, the Quality of that Soil not affording them: Yet, as Purges are ſometimes preſcrib'd, not only to evacuate the Body of evil Humours, but in Caſes of mere Plenitude, when the Humours are not peccant: ſo the Atmoſphere then could not but be ſometimes troubled with an Hazyneſs and Stagnation, through the great plenty of Particles rais'd by the Sun's conſtant Action: and unleſs it were now and then purg'd by Rains, Winds, and fiery Meteors, which are all deny'd, it could not have been duly qualifi'd for the ſupport of Animals and Vegetables: to which I may add,

that

that were it not for Rains many times, all the Fruits of Countries would be deſtroy'd by Inſects devouring them in their firſt tender growth.

Laſtly, whereas the Author ſays, that when the Vapours were arriv'd in the frigid Zones, they would continually be there condens'd into Clouds, Rains, and Dews; I reply, if that holds true, which I have ſuggeſted from Dr. *Brown*, that the Sun keeping in the *Æquator*, it would be always Night or Twilight in a more conſiderable part of the frigid Zones, the Sun never riſing above the Horizon: and ſince the Author ſuppoſes thoſe Zones to have been continually inveſted with Clouds, which at leaſt, muſt have caus'd a *Cimmerian* Darkneſs there, whether we can conceive any thing but continu'd Froſts and Snows to have been there, which muſt have made them incapable of being Sources for thoſe Waters he has ſuppos'd.

As to the ſecond Difficulty the Author meets with here, *viz.* for making the Waters flow on the even Surface of the Antediluvian Earth, to explain which he has ſuppos'd that Earth to have been of an oval Figure, in which the Polar Parts were higher than the Æquinoctial, to afford a Deſcent to the Waters, to form Channels to the extreme Parts of the Temperate Zones, next the Torrid; there are many things here to oppoſe.

Firſt, the Author's main Reaſon for the oval Figure of the Earth, ſeems not to me to hold good, where
L. 2. c. 8. he ſays, in his Latin Copy, ſince the Bulk of Waters in the firſt Formation of the Earth, when it was yet an aqueous Globe, was much more agitated under the Æquator, than the Water towards the Poles, where it made leſs Circles, thoſe Parts, ſo greatly agitated, endeavouring to recede from the Centre of their Motion, ſince they could not wholly ſpring up and fly away, by reaſon of the Air every where preſſing on them; nor much flow back, without the Reſiſtance of the ſaid Air, they could not otherwiſe diſingage themſelves, than by flowing off to the ſides, and ſo making the aqueous Globe

ſome-

ſomewhat oval. This, I ſay, is contrary to Experiment; for the more rapid any Courſe of Waters is, the more it draws all neighbouring Waters to joyn with them in their Courſe, and forces them not to recede from them into calmer Parts, where the rapidneſs of their Courſe is check'd by a ſlower Motion; and if this ſhould be done to ſome diſtance, can it be imagin'd but their native Gravity, when rais'd conſiderably above their level, long ere they reacht the Polar Parts, would make them fall back again to the lower Æquinoctial Current: And the native Nitency of the Waters in both Hemiſpheres, on each ſide the Torrid Zone, would much more ſtrongly repel any Waters there rais'd above their level, than the Rapidneſs of the Æquinoctial Current could force them off.

Again, ſince the Earth, conſider'd as a Spherical Body, is allow'd to be above 7000 Miles Diameter; and ſince to enlarge a Circle into a moderate oval Figure, its *Area* muſt be made a quarter as big again at leaſt, one way of its *Diameter*, as it was before (as Mr. *Warren* has demonſtrated) it follows that the Antediluvian Earth, at each Pole, muſt have been near 900 Miles extent in the ſuppos'd oval State, more than if it had been exactly round. And ſince this Earth incloſ'd an Orb of Waters within it; I deſire to know how many Miles Depth of the 900 Miles the Author allows to his Orb of Waters; he muſt allow it Miles enough to make an oval Orb, for ſo his Water was ſuppos'd to be, before the Orb of Earth was form'd upon it: and conſequentially to what is ſaid, he cannot allow his Orb of Waters to be leſs than 450 Miles deep at each Pole, to make any thing of an oval. Now, to ſay that any Detruſion of Waters toward the Poles, by the reſiſtence of of the ſuperambient Air, could form a Mountain of Waters, at each of the ſaid Poles, about 450 Miles in Height, above their Spherical Convexity, ſeems to me a ſtrange and unaccountable Paradox in Hydrography, eſpecially the Orb under the Abyſſe being ſuppos'd Spherical, as the Author has repreſented it in all his Schemes, C. 5.

ſo that there was nothing to bear on the Detruſion of the Waters.

It's true, as the Author ſays in his Anſwer to Mr. *Warren*, we ſee the Waters flowing towards and upon the Shoars by the Preſſure of the Air under the Moon, tho it be an Aſcent both upon the Land and into the Rivers; but I anſwer, this flowing is only to the Height of ſome few Fathoms, and beſides, it's maintain'd by a bulk of Waters then ſwoln in the Sea, near as high, as any protruded on the Land, and carrying a *Pondus* able to ſupport them: But what Force ſhall be able to ſupport a Body of Waters in a violent State, carried 450 Miles in height, above their natural tendency, as they all are when paſt the ſpherical Convexity. For the Author owns the Demonſtration of *Archimedes*, concerning the ſpherical Figure of Water to be true; and ſays that a fluid Body, be it Water or any other Liquor, always caſts it ſelf into a ſmooth and ſpherical Surface, and if any parts by chance, or by ſome agitation become higher than the reſt, they do not continue ſo long, but glide down every way into the lower places, till they all come to make a Surface of the ſame height, and of the ſame diſtance every where from the Center. By what agitation or reſiſtence then of the ſuperambient Air can Waters be driven on and held together for 450 Miles aſcent in the open Air, ſo as not to diverge, and fall off by their natural tendency.

Beſides, if according to what I have ſaid before, the Author allows his Abyſs Orb to be 450 Miles deep at the Poles, he muſt allow it of a depth proportional to its oval Figure in its other parts, and ſo for his Orb of Earth, and how this can ſtand with the proportion he ſeems to aſſign to his Orbs, according to what I have ſet forth *l.* 1. *c.* 6. and how a Deluge according to theſe proportions could be caus'd, and the Waters go off, ſo as to make an habitable World, may require his conſideration.

Again, ſince the Sun, according to the Authors Hypotheſis moving always in the Æquinox, before the Flood, would conſtantly have held as remote, if not more, from

from the ſuppos'd rainy Region, than it is now from us in the depth of Winter; and ſince we find the Mountains now, which are of any conſiderable height, even in the temperate Zones, are ſo cold that they are generally cover'd with Snows, notwithſtanding the Sun ſhines more on them than on the Countries lying beneath them, and that, even in the Summer, when the Sun is neareſt to them, and the days are much longer than the nights; it follows that the two Polar Mountains, in all reſpects, muſt always have had Colds in the greateſt exceſs, both in regard of their great diſtance from the Sun, and of their being Mountains, and of their having little or no Day; nay if it were conſtant Day at the Poles themſelves, and there were as much Day as Night in the ſuppos'd rainy Regions, as the Author can pretend to no more there; this could not protect them againſt continual Froſts and Snows, as appears by what I have ſaid of the Mountains in the temperate Zones. I may add that, (as Mr. *Warren* has obſerv'd) ſeveral Navigators attempting to find out a nearer Courſe to *China*, have been frozen to death, tho they ſail'd not ſo far North, as the ſuppos'd rainy Regions in the oval Earth, and choſe the moſt ſeaſonable time for their Enterprize, *viz.* When the Sun was on this ſide the Equator, and the days then in thoſe Regions were much longer than the Nights, if they had any Night at all: Beſides what experience all other Saylers have had, of the great Colds, and continued Froſts and Snows in thoſe Countries, notwithſtanding the Vapours of the Sea, or any nearneſs of the Sun, and length of days, which might help to remit them. C. 5.

Laſtly, Whereas the Author conceivs the preſent Earth to be alſo of an oval Figure, we know the general Senſe of Men, according to all experience and obſervation to be contrary, and that whether the Conſtitution of the Earth be conſider'd according to Gravity or Magnetiſm. *Ariſtotle*, who conſider'd it according to the former, ſays, that all the Particles of the Earth have a natural Gravity, which carries them towards the midſt or Center, whence *l. 2. de cœlo. c. ult.*

a ſpherical Figure of it muſt be caus'd, as he explains at large, and concludes that the Figure of the Earth muſt therefore be Spherical, or naturally Spherical; and that every thing muſt be ſaid to be ſuch as it uſes to be, or is by Nature, and not what it may be by force or preternaturally, and in a violent ſtate. The ſame may be ſaid of the Earth's Figure, if it be conſider'd according to Magnetiſm; the Experiment of the *Terrella*, according to the various Inclinations of the Needle to it, ſhewing the Earth to be Spherical. And whereas the Author ſays, that *Circumnavigation*, the appearing and Occultation of Mountains and Towers to Saylors, as alſo the Stars, and the like, prove indeed the Earth not to be plain, but convex, but does not plainly prove what that Convexity is, whether Spherical or Oval: We find that *Clavius* was of a contrary Opinion, he thinking to have well prov'd the Spherical Figure of the Earth, if meaſur'd either from Eaſt to Weſt, or from North to South, by ſhewing that if a Man keeping the ſame Meridian, paſſes from North to South, there is that proportion ſtill obſerv'd in the decreaſe of the elevation of the Pole, which can only agree to a ſpherical Figure: and ſo if any Man travels from Eaſt to Weſt, betwixt two Parallels, he may ſtill obſerve that to a City fifteen degrees more Eaſterly than another, the Sun always riſes and ſets an hour ſooner or later, than to the other; which anticipation of the riſing and ſetting of the Sun could not keep the ſaid proportion, unleſs we give the Earth a ſpherical Figure.

In 1 c. ſphæræ de Sacro. boſco.

As to the third Difficulty that the Author finds, and the Explanation he endeavours to give of it, *viz.* What Iſſue the Rivers would have when they were come to the parts near the *Torrid Zone*, to which he ſays, That then they would be divided into many Branches or a multitude of Rivulets, and thoſe would be partly exhal'd by the heat of the Sun, and partly drank up by the dry ſandy Earth: This ſeems not to me fairly to account for the Rivers Iſſue. It's true, we have now accounts of ſome Rivers abſorpt in the Sands; but the Waters ſo abſorpt,

or

or which any where paſs into the Earth, have their Iſſue again at ſome other place, either paſſing into the Sea, or emerging again on the Land: but what became of thoſe *Antediluvian* Waters, (which muſt have been in vaſt quantities) abſorpt in the Sands? Did the Circumgyration of the Earth carry them back again, under ground, upon an Aſcent, toward the Poles? Or did they ſink into the Abyſſe? This muſt have been full before for many Ages, till the Sun had cloven the Earth, and drawn out great quantities of the Abyſſe Waters; and the other way of their Iſſue ſeems not to me conceivable. But I ſhall inſiſt no farther on this matter.

The Author, in the laſt place, urges that the *Rainbow* ſet in the Clouds after the Deluge, makes out that the *Antediluvian* Heav'ns were of a different Conſtitution from ours, the *Rainbow* having not been ſeen in the Clouds before.

Now, concerning the *Rainbow* mention'd *Gen.* 9. many have ſaid many things, but the moſt natural Interpretation of it ſeems to me to be thus. We find in the foregoing Chapter when *Noah* and his Family, by Gods Command were come forth of the *Ark*, and that *Noah* had rais'd an Altar, and ſacrific'd to God; God accepting his Sacrifice, aſſur'd him that *he would no more deſtroy every living Soul as he had done, but that Seed-time and Harveſt, Cold and Heat, Summer and Winter, Night and Day ſhould not ceaſe, or ſhould continue.* They having been interrupted for a years time before. And in the 9th Chapter, after having bleſs'd *Noah*, and his Sons, he made a Covenant with them againſt any future Deluge, and to comfort them, gave them the *Rainbow*, as a preſent ſign of the Air's ſetling in its wonted way, the Seaſons which he had mention'd before to *Noah* being to ſucceed in Courſe. And the *Rainbow* thus appearing after the Deluge, carried ſomewhat new in it, as the Author ſays a Sign ought to have done, becauſe it had not been ſeen for a year before; and in its nature appearing after Rains, it betokens fair Weather, as appearing after fair Weather, it betokens Rains. Where-

Whereas the Author says, he does not look upon the *Rainbow* as a voluntary Sign, and by divine Institution, but that it signified naturally and by Connection with the effect, importing that the state of Nature was chang'd from what it was before; and so chang'd that the Earth was no more in a condition to perish by Water; This seems to me without any ground. I agree with him so far, that the *Rainbow* signified naturally, and by Connection with the effect, because appearing after Rains, it betokens a remission of the moisture, and consequently fair Weather; and this with Gods Promise to *Noah*, and his seeing the Waters retir'd from the Earth, I think was sufficient for *Noahs* satisfaction, he having had experience that God was Master of his Word before, when he had reveal'd to him that he would bring a Deluge on the Earth. But to say that the appearance of the *Rainbow* imported the state of Nature to be so chang'd, that the Earth was no more in a condition to perish by Water, this will not be allow'd; for if the Deluge was miraculously caus'd (as I conceive it to have been) what natural sign could foreshew its coming, or no return of it? Wherefore in this respect, I look upon it to be only a voluntary Sign and by divine Institution: And we know some have been so far from thinking the *Rainbow* to denote a change of Air towards a *Conflagration*, that they plainly say it denotes a Dominion of moisture in the Air, and that on this account it will not appear forty years before the Conflagration happens. Neither do I believe that *Noah*, or perhaps any Man since him, besides the Author, could find by any natural signality in the *Rainbow*, that a Deluge should ne'r return.

Indeed (as the Author says) if *Noah* had never seen a *Rainbow* before, on its first appearance, it could not but have made a lively Impression upon him, for his assurance: for its probable it would have rais'd a *stupor* in him, and he would have lookt upon it as a Miracle wrought by God for his satisfaction: whereas the Rules of Providence are otherwise, God never giving a miraculous

culous Sign, but of a miraculous Effect, which the preservation of the Earth from a second Deluge was not to be, but only the Earth left to itself, with those second Causes that attend it, for its own preservation. And those instances of Signs which the Author has quoted from the Scriptures are miraculous Signs of miraculous Effects, and therefore of another nature from this here under Consideration.

Again, its well known, that many Institutions in the Law of *Moses* were made directly in opposition to certain Customs among the *Gentils:* Now whereas *Iris*, among the *Gentils*, was made generally the Messenger of *Discord*, whence it was call'd *Iris quasi ἔρις*, why may it not be thought, that in opposition to this, which might have been deriv'd down from the corrupt *Antediluvian* times, God would have the *Rainbow* to be his sign of *Love* and *Concord*, it signifying in its Nature indifferently Rains and fair Weather, as *Pliny* says.

As to the existence of the *Rainbow* before the Flood, certainly all the *Gentils* were of that Opinion; *Juno* must have been an *Antediluvian* Goddess, who was never without her Nymph *Iris*, she being the most diligent Attendant she had, alway standing ready at her Elbow, and more officiously serviceable to her than the other thirteen Nymphs that belong'd to her: among other services, she is said to have made *Juno*'s Bed, and was represented with Wings, and a Robe of divers Colours, half tuckt up, to shew her readiness to obey the Commands of her Mistris on all occasions. The two predominant Colours of her Robes were *blew* and *red*, denoting the two great destructions of the World, the *blew* that which happen'd by the Waters at the Deluge, and the *Red* the general Conflagration to succeed by Fire; so that the *Rainbow* carries a mixt signality. And indeed the antient Philosophers might properly enough make her the Messenger of Discord, she carrying the Types of those two contrary Elements, Fire and Water; and God might make her his Messenger of Peace, he controuling and directing

all

all natural Powers, and re-eſtabliſhing a Concord betwixt thoſe two contrary Elements, whereof ſhe carries the Types in thoſe Colours ſhe bears.

Hiſt. Crit. l. 3. c. 14. I may note in the laſt place, that *Father Simon* cenſures *Luther* of Ignorance in the ſtyle and ſymbolical ſenſe of the Scriptures, for ſaying, that there was no *Rainbow* before the Deluge, and that God created it for thoſe very Reaſons ſet down *Gen.* 9. But though there may be a known ſymbolical ſenſe contain'd under the *Rainbow*, which may far more require our attention than the Symbol it ſelf: yet I ſhall not here take upon me to determine how far *Luther* may ſtand affected by that Cenſure.

Ep. 2. c. 3. 5. As for what the Author urges from the Paſſage of St. *Peter*, viz. That the *Antediluvian* Heav'ns had a different Conſtitution from ours; containing only watery Meteors: I do not find he makes out that there were more of thoſe watry Meteors in the Air then, than there are now, ſo that a Deluge ſhould be thence particularly caus'd; on which account St. *Peter* intimates that different Diſpoſition to have been: and when the Author has ſaid all

L. 2. c. 5. p. 202. he can of it, he plainly concludes in his *Latin* Copy, That he cannot find, or diſcover by Reaſon, whence that Glut of Waters roſe at that time, or wherefore after fifteen Ages after the World was made, that Immenſe Glut of Waters, gather'd together in the Air, diſcharg'd itſelf on the Earth, it might have been, he ſays, from ſupernatural Cauſes. And in his Anſwer to Mr. *Warren*, he ſays, the Rains that made the Flood, were extraordinary, and out of the Courſe of Nature. And what is this in effect, but to own that the Deluge is not explicable by humane Reaſon, and that Miracles are to be allow'd in it; but they muſt be the Authors own way, and not as others have ſaid; which perhaps by many may be interpreted to carry more of Humour than Reaſon.

CHAP.

CHAP. VI.

THIS Chapter contains only a review of what the Author has ſaid concerning the *Primitive Earth*, with a more full ſurvey of the ſtate of the firſt World Natural and Civil, and the Compariſon of it with the preſent World; ſo that here is little new: wherefore I ſhall note only the following Paſſage, where the Author ſays, I cannot eaſily imagine, that the ſandy Deſarts of the Earth were made ſo at firſt immediately from the Beginning of the World.

To this we may reply, That if the ſenſe of one Man may be oppos'd againſt that of another, *Lucan* ſeems of a contrary Opinion, where he ſays,

Syrtes, vel primam mundo natura figuram
Quum daret, in medio pelagi terræque reliquit. *Pharſ. l. 9.*

When Nature fram'd the World, at its firſt birth,
It left the Quick-ſands 'twixt the Sea and Earth.

CHAP. VII.

HERE the Author comes to the main Point to be conſider'd in this Book, *viz.* the Seat of *Paradiſe*; and ſays, that its Place cannot be determin'd by the *Theory* only, nor from *Scripture* only; and then gives us the ſenſe of Antiquity concerning it as to the *Jews*, the Heathens, and eſpecially the *Chriſtian Fathers*, ſhewing, that they generally place it out of this Continent in the Southern Hemiſphere.

He declares that conſidering the two Hemiſpheres according to his Theory, he ſees no Natural Reaſon

or occaſion to place it in one Hemiſphere more than in the other; and that it muſt rather have depended on the Will of God, and the *ſeries* of Providence that was to follow in this Earth, than on any natural incapacity in one of thoſe Regions more than in another, for planting in it that Garden. Neither do the Scriptures determine where the place was. As to Antiquity, he ſays, the *Jews* and *Hebrew Doctors* place it in neither Hemiſphere, but under the Equinoctial; becauſe they ſuppos'd the Days and Nights to have been always equal in *Paradiſe*. Among the ancient Heathens, *Poets* and *Philoſophers*, he finds they had ſeveral *Paradiſes* on the Earth, which they generally, if not all of them, place without, or beyond this Continent, in the Ocean, or beyond it, or in another Orb or Hemiſphere, as the *Gardens of the Heſperides*, *the fortunate Iſlands*, *the Elyſian Fields*, *Ogygia*, *Toprabane*, as it is deſcrib'd by *Diodorus Siculus*, and the like.

As to Chriſtian Antiquity, or the Judgment or Tradition of the *Fathers* in this Argument; he tells us, that the Grand Point diſputed amongſt them was, Whether *Paradiſe* were Corporeal; or Intellectual only, and Allegorical. Then of thoſe that thought it Corporeal, ſome plac'd it high in the Air, ſome inacceſſible by Deſarts and Mountains, and many beyond the Ocean, or in another World, but nam'd no particular Place, or Country in the known parts of the Earth for the Seat of it: and upon the whole he brings it to this Concluſion, that tho their Opinions are differently expreſt, they genefally concenter in this, that the Southern Hemiſphere, beyond the Æquinoctial, was the Seat of *Paradiſe*. And this Notion of another World or Earth beyond the *Torrid Zone*, he ſays, he finds among Heathen Authors, as well as Chriſtian, and that thoſe who ſay *Paradiſe* was beyond the Ocean, mean the ſame, for that they ſuppos'd the Ocean to lie from Eaſt to Weſt betwixt the *Tropicks*: the Sun and Planets being there cool'd and nouriſht by its moiſture. And having quoted many of the *Fathers* and others in reference to the Seat of *Paradiſe* in the other Hemiſ-

Hemiſphere, he concludes, that in this particular he is willing to refer himſelf wholly to the report and majority of Votes among the Ancients, whether Chriſtians or others, who ſeem generally to incline to the South, or South-eaſt Land.

After ſo large an *Apparatus* for making out the Place of *Paradiſe*, and a new World made for it, a Man would have expected that ſome Circumſtances at leaſt, ſhould have been brought, for pointing it forth, and not barely to ſit down, by ſaying, I wholly refer my ſelf to the *major* Vote of Antiquity, eſpecially having promis'd us in the firſt Chapter of this Book a juſt account of it. Since then there is nothing brought from Scripture or Reaſon for proving the place of *Paradiſe*; I ſhall only conſider the Authority of Antiquity for it, as the Author has done; but withal I muſt firſt declare, it is not without a ſacred dread that I commit Pen to Paper on this Subject, well knowing of what weight it is, and what Diſpoſitions could be requir'd in a Perſon to treat of it according to its Dignity: a Man ought to have had a due Inſtitution amongſt the *Myſtæ* (by ſuch, I mean thoſe excellent *Genii*, whoſe better Stars have ſo diſpos'd their Underſtandings, that they have penetrated the *Allegories* and *Ænigma's* of the ancient Sages; and are able readily to run through the whole ſyſteme of Nature, every where adapting Superiours to Inferiours according to thoſe Scales of Numbers which a learned *Adeptiſt* has ſet forth) and to have us'd great diligence in Study, undiſturb'd by worldly Circumſtances; both which I well know to have been wanting in me. A Man ought to be thorowly ſeen in the Analogies betwixt the Intellectual, Cœleſtial, and ſublunary Worlds, and of the *Microcoſm* to them all; for otherwiſe he ſhall never be able to diſcern what is deliver'd literally, what figuratively by the Ancients: and for want of Perſons being *thus* qualified, thoſe infinite Tautological Volumes have been written by School-men and others, on this and other Parts of the *Scriptures*. We know how difficult it is ſometimes to diſcern, even

in Heathen Writers, whether they write literally or figuratively; as in *Plato's Timæus*, the Relation of the War betwixt the *Athenians* and the *Atlantiques*, is ſaid by *Crantor*, *Plato*'s firſt Interpreter, to be a plain hiſtorical Relation; others ſay it to be a meer Allegory; and others again will have it to be a true Hiſtorical Narration, but withal to carry on an Allegory. Certainly the ſenſe of the Scriptures in many Places, and perhaps in this of *Paradiſe*, is more difficult to be underſtood than any part of *Plato*'s Works is: and therefore I ſhould rather have been content to have kept my ſelf within the bounds of natural Hiſtory, in all my Conſiderations on this *Theory*. But ſince the occaſion offers, that I ſay ſomewhat concerning the Seat of *Paradiſe*, I ſhall lay down what I conceive the ſence of the Ancients to have been in it, humbly ſtanding the Correction of meet Judges.

Firſt then, (to paſs by what the Author allows, *viz.* that the *Jews* and *Hebrew Doctors* plac'd *Paradiſe* under the Æquinoctial, and not in the Southern Hemiſphere; where he, at laſt concludes it to have been.) As for the ſeveral *Paradiſes* of the Antient *Heathen Poets* and *Philoſophers*, which he will have us particularly obſerve to have been generally plac'd by them without, or beyond this Continent, as pointing at the other Hemiſphere, I have this to offer concerning them: That I truly look upon it as trifling in any Man to think that any of thoſe *Poets* or *Philoſophers* judg'd any place on the Earth really Paradiſiacal; or meant any place ſo, deſcrib'd by them.

It ſeems to me plain enough from them that they alway meant *Paradiſe* Cœleſtial, or Intellectual, as the Allegorical Fathers did. It's true, many of them took ſome place on the Earth, noted for Salubrity and Pleaſantneſs, for a ground of their Allegory: it being uſual with the antient *Myſtæ*, when they had any Doctrine figuratively to ſet forth, to take ſome hiſtorical Ground, whether Natural or Civil; and thoſe were lookt upon the moſt ingenious, who in the delivery of ſuch figurative Doctrine

ſtrine could make the hiſtorical Truth quadrate without addition: but when any important Doctrine was to be deliver'd, where the hiſtorical Truth could not hold, then they either wholly feign'd ſome hiſtorical Narration, by Analogy to which that Truth they deſign'd might be ſet forth, or to ſome true hiſtorical Ground they took, they added what Flouriſhes they thought fit, for making it ſerve to carry on their Allegory, as in the caſe of *Paradiſe* they have proceeded both ways.

To conſider particularly the Paradiſiacal places they deſcribe, what have the *Fortunate Iſlands*, the *Gardens of the Heſperides*, *Alcinous*, &c. (being places known to us in this Hemiſphere, as literally underſtood) to do with the other Hemiſphere? Some Authors, as *Virgil* and others, to ſhew themſelves openly Allegorical, plac'd the *Elyſian Fields* in the ſubterraneous Regions, where they thought no Man in his wits would ſeek for them: and I think it plain enough to any thing but wilful blindneſs, that thoſe who plac'd *Paradiſe* beyond the Ocean, in the Air, *&c.* did it on the ſame account; as we may judge by the pure ætherial Earth deſcrib'd by *Plato*. *In Phædone.*

The Author intimates more than once, that the *Penſile Gardens of Alcinous* muſt be expounded by the Penſile ſtructure of his Paradiſiacal Earth, as it hung over the Abyſſe, before the Deluge: whereas it's well known what theſe Gardens were: they were that Penſile Vault hanging over our Heads.

Alcinous ſolem, lunam, ſtellaſque micantes,
Et cœlum æternum credidit eſſe Patrem.

where ſhould his Gardens of Pleaſure, or his *Paradiſe* be, but where his Gods were, in the Society of whom he drank *Nectar* and *Ambroſia*; or, to expreſs it according to Chriſtian Divinity, in the Love, and Contemplation of whom he was raviſht with Delights? *Mythology* tells us, that the *Gardens of the Heſperides*, ſaid to be ſeated in the Weſt, were no others; the *Golden fruits* being thoſe

thoſe Golden *globous* Bodies, with which the Heavens are adorn'd, and the watchful Dragon being that Dragon at the North Pole (or the Zodiack Circle, according to others) ſaid to be always watchful, becauſe it never ſets to this part of the World, which was the only part known to the Antients. It was ſaid to be ſeated in the Weſt, becauſe as the Sun ſets in the Weſt the Stars appear, the light of the Sun hiding them in the day-time. The *Gardens of Adonis* are the ſame; *Adonis* being the Sun, that glorious Leader of the Cœleſtial Hoſt. And theſe are the three Paradiſiacal Gardens, which (as *Pliny* tells us) were moſt celebrated by Antiquity; tho even theſe muſt refer higher, I mean to the Intellectual and Archetypal Worlds, till which the Mind of Man can never reſt. Thoſe delightful *Gardens of Adonis* are ſaid, by ſome, to have been taken by the *Gentils*, from the *Eden* of *Moſes*, that word with the *Hebrews* ſignifying Pleaſures and Delights, as ἡδονὴ does with the *Greeks*, and as the word *Pardeis* does with the *Chaldeans* and *Perſians*, whence the *Greeks* took the word παραδείσος, and the Latins *Paradiſus*. Theſe are the Gardens where the never-ceaſing Nightingale ſings.

——— *Ubi ſuavis cantat Aëdon.*

(*Apollo* being famous for his Charms) he foments his Eggs in his Breſt, and ſolaces the waking labour of the tedious Nights with the ſweetneſs of his Songs; retiring in the Winter-time from theſe parts of the Earth to others then more Pleaſant.

Concerning the *Elyſian Fields*, the Author takes an occaſion to intimate as tho they were in the other Continent, as he reflects on thoſe, who he conceives have miſrepreſented *Paradiſe*, ſaying, theſe have corrupted and miſrepreſented the notion of our *Paradiſe*, juſt as ſome modern Poets have the notion of the *Elyſian Fields*, which *Homer* and the Antients plac'd in the extremity of the Earth, and theſe would make a little green Meadow in *Campania Fœlix* to be the fam'd *Elyſium*. Con-

Considering *Homer* and others of the Antient *Gentils*, I see not why they must be interpreted to have plac'd those Fields in the other Hemisphere; as for that Speech of *Proteus* to *Menelaus* in *Homer*,

Sed te quà terræ postremus terminus extat
Elysium in in campum cœlestia numina ducunt.

Strabo interprets this of the *Fortunate Islands*, or the *Canaries*, famous for a salubrity of the Air, and gentle *Zephires* peculiar to that Region lying in the West. *Plutarch* tells us, that by those extreme parts of the Earth is meant the Moon; where the shadow of the Earth, and these sublunary Regions terminate. *Macrobius* tells us, that according to Antiquity, those extreme parts of the Earth, where the *Elysian Fields* are, is the *Sphæra ἀπλάνης*, where the purest Minds reside. But to pass by these Interpretations, it's well known to the *Mystæ*, what *Homer* would be at by his extreme partsof the Earth; it implying only a passing from the Flesh into the Spirit, where the Earth truly ends, and where St. *Paul* found a real *Paradise*: and there is a Torrid Zone to pass e're we come to it, and passable only by those *Qui solis meridiantis fulgidissimum jubar ferre possunt*, it being hardcoming near those Cœstial Fires without being melted by their heat. But I shall say more beneath concerning what some of the Ancient *Gentils* meant by seeming to place their *Paradises* in the other Hemisphere. L. 3.

Virgil, (as I have intimated before) represents the *Elysian Fields*, as well as the place where the wicked are tormented, in the bowels of the Earth. And *Servius* tells that those Fields are at the Center, abounding with all Delights, and that Æ. 5. & 6.

——— *Solemque suum sua sydera norunt.*

Hither it was the *Sibyl* carried *Æneas*, an Enterprize she had not undertaken, but that she knew him of the *Heroes*,

Heroës, and ſome way qualified to attend her in it: for it's an incredible labour, and indeed in a manner inſupportable, to wade through thoſe ſubterraneous Regions; nor can the difficulty of it ſink into the mind of Man without trial. The Poet calls it *Inſanus Labor*, and it is ſo, a divine Fury attends it; during the tranſaction the Soul is ſtimulated, to exert its nobleſt Inſtincts, and the Underſtanding is conſummated, as far as it's capable of ſo being. Hence *Plato* ſays, that humane Wiſdom, if compar'd with that which is had from *Oracles*, and a divine Fury, is as nothing: and hence *Virgil* thought not *Æneas* duly qualified for being founder of the *Roman Empire*, till with his other Endowments, he had this divine Inſtitution of the *Sibyl*. And I make no doubt but there are *Sibyls* ſtill in the World, who on certain occaſions can and do perform the like pious Office to Man, though the outward Typical part of *Caves* and *Tripods* be left off; the *Caves* only denoting a deep mental Receſs; the *Tripod* the three ſucceſſions of Time, all known to *Apollo*.

In Phædro.

Virgil, not only in his *ſixth Ænead*, but elſewhere, ſufficiently intimates the dreadful Labour which attends this Tranſaction, where he diſſwades *Auguſtus*, though a great Emperour, and a Man of noble Endowments of Mind, from ever wiſhing himſelf a party concern'd in it, ſaying,

Quicquid eris (nam te nec ſperent Tartara Regem,
Nec tibi regnandi veniat tam dira cupido;
Quamvis Elyſios miretur Græcia campos,
Nec repetita ſequi curet Proſerpina matrem)
Da facilem curſum ——

Geor. 1.

Whate'er you'll be (for Hell ne'r hopes you King,
Nor ſo ſeek Rule, to wiſh ſo direful thing,
Tho Greece *admires th'* Elyſian *Fields, nor was*
Proſerpine *fond with* Ceres *thence to paſs,)*
Vouchſafe the Favour ——

And

And perhaps, it might be in view of this difficulty that *Chriſt* ſaid, *Regnum Cœlorum vim patitur, & violenti rapiunt illud*, Mat. 11. and 12. And again, *That it was as hard for a rich Man to enter into the Kingdom of Heaven, as for a Camel to go through the eye of a Needle.*

If we conſider what the *Sibyl* requir'd of *Æneas* to perform before he could accompany her in this great Undertaking, it may not be difficult for us to conceive what thoſe Regions are into which he paſs'd: the *Golden Branch* muſt be gotten, and carried with him to gain his admittance into them, and a dead Man, a Friend of his, ſlain by *Triton*, a Sea God, whom he had provok'd, muſt be buried; the *Old Man*, the *Animal Man*, muſt be ſlain and buried, without which ſacred *Necromantick* Practiſe, *Chriſt* cannot be form'd nor *reign* within us, nor can we enter the Kingdom of Bliſs. The Poet makes this Man a Trumpeter, the Animal-man being nought but Clamour and Noiſe; his Funeral-pile muſt be made of that ancient over-grown Foreſt, that Den of wild Beaſts with which the *golden Bow* is all inveſted. *Gold*, for that its a pure and incorruptible Metal, and the moſt ductile and extendible of all Bodies, and in its Colour reſembles the glorious Lights of Heaven, it terminating alſo the deſires of Man, was made by the Ancients the ſacred Type of the *Deity*, or of that divine Nature diffus'd thorow the World; and hence by Divines the whole Intellectual World is call'd the *Catæna Aurea*; and hence alſo are thoſe famous Stories of the *Golden Fleece* at *Colchos*, and of the *Golden Fruits* in the *Gardens of the Heſperides*, and the *Golden Age* refers here, and this is that *Aurum Ignitum* which St. *John* ſays, will make a Man Rich. Now the *Sibyl* truly tells *Æneas* there is no coming at this *Golden Branch*, that divine Spirit, which muſt be his Paſſeport to the *Elyſian fields*, till he has cut down the wild Foreſt with which it is ſurrounded, and made a Funeral-pile of it, to burn the dead Body of his Friend *Miſenus*, that animal Man: the Foreſt being nought but that confuſion of Vice, in which humane Life is involv'd;

and till this be cut down and burnt, *igne Sacro, igne Conſcientiæ, igne Cæleſti, abſumente ſacrificium Domini, quo & totus mundus uno die periturus eſt*, the Divine Nature cannot be manifeſted within us, nor can we enter thoſe pure Ætherial Regions, undiſturb'd by corporeal Paſſions and Affects.

We need not therefore go far to find where that Region lies; all may be reſolv'd by that Inſcription in the *Delphick* Temple, γνῶθι σεαυτόν; for though it was the great wiſdom of the Ancients, or rather, of God himſelf to bring Men round in *Types* by a circular fetch of external Nature, they well knew where all muſt terminate; I ſay not in us as Men, but in that God within us, in whom we live, move, and are, and who ſometimes is pleas'd to manifeſt himſelf to Man. And this I aver, that whatſoever knowledge of God may accrue to Man from a Contemplation of external Nature, he ſhall never have that ſenſible feeling of him that way, as when being rais'd in the Spirit, *Baptiſmo flaminis*, he comes to find him within himſelf. The *Poet* tells us of two ſorts of Perſons, both *Dii Geniti*, not *born of fleſh and blood, but of God*, who may have a free Intercourſe to thoſe Æthereal Regions; they muſt be, either *Quos æquus amavit Jupiter*, ſuch, as by a Priviledge of Nature, or a Genethliacal favour of the Heav'ns are gifted for it, that is according to Chriſtian Divinity, ſuch as God is pleas'd to ſave by his particular Grace; as it may be ſaid of St. *John*, who in one ſlumber on the Breſt of *Chriſt* drew far deeper Myſteries than all the Schools in the World could teach him; and of St. *Paul*, who by an over-ruling Summons from God was rapt on a ſudden to the third Heavens, where a fulneſs of Knowledge was communicated to him. Or ſecondly, *Quos ardens evexit ad æthera virtus*, ſuch as having apply'd the powers of their Soul to the knowledge of that divine Nature which governs the World, are, at length initiated by a certain divine Inſtitution, diſpoſing to the ſupernatural Act, which God has been pleaſed to reveal to Man, by which

alſo

alſo a Regeneration is truly wrought, and *Paradiſe* is open'd to us; though many times the effect of it may prove but tranſient, through the inſtability and frailty of Man's nature, he ſoon relapſing into Sin, without a particular Providence to uphold him; as (if I am not miſtaken in *Mythology*) it's plainly ſet forth in the expedition for the *Golden Fleece*, where, according to ſome, *Medæa* in favour of *Jaſon*, by her Enchantments, caſt the *Dragon* which guarded it, into a profound Sleep only; and did not kill him outright, whilſt *Jaſon* executed his Enterprize, or ſhe for him, the *Dragon* haply afterward awaking again. And *Servius* well obſerves, that *Proteus* receiv'd Divinity only for a time, otherwiſe he might have known *Ariſtæus* lying in wait for him. And thus *Solomon* is known to have receiv'd the Spirit; and as well known it is how notoriouſly he fell from the Rectitude of it. Nor was *David* himſelf, ſo great a Prophet as he was, without great Lapſes, the like may be held of *Gedeon* and others.

This is that Inſtitution, by which, as the *Areopagite* ſays, *Socrates* being ſtirr'd up, and rais'd in his Underſtanding, ſang forth divine Myſteries, he owning himſelf before ignorant of Cœleſtial and ſublunary Things.

I know not how far I may have here incurr'd the Cenſure of ſome Criticks, for having ſeem'd to imitate, as though ſome Myſteries of Chriſtianity had been known among the *Gentils*: But to paſs by the Teſtimonies of many of the *Fathers*, by which the knowledge of *Chriſt* is allow'd to many of them before his appearing in the Fleſh; we know that *Virgil*, in what he applies to the Son of *Pollio* in his fourth Eclogue, is judg'd to have propheſied of *Chriſt*; and I know not why it may not be thought with as much reaſon, that being mov'd with the ſame Spirit in his *ſixth Ænead*, he has propheſied of the Kingdom of Chriſt in the Soul of Man. And indeed, I look upon it as a Truth, that to ſincere Souls, living according to the light they had, at all times, and in all Nations, God has pleas'd in ſome extraordinary way to com-

communicate the knowledg of *Christ*, and that the Vertue and Efficacy of his Death and Passion, has been apply'd to them, tho they knew nothing of the History thereof; And that the Doctors of the *Gentils* have mysteriously deliver'd many things concerning *Christ*, though not with that soundness of Divinity which Christianity teaches. That true Prophets were not only given by God to his People, but likewise to the *Gentils* to announce the coming of his Son, and teach them many other things; it appears from the *Sibyls*, who were given to the *Greeks* and *Romans*; and from *Balaam*, who was given to the Oriental People.

He that desires to see more concerning what the Ancients thought of a *Paradise* being without our Continent, or in another Hemisphere, may read what Bishop *Usher* has learnedly set forth concerning it in his Tract of *Limbus Patrum*, where in the end he plainly makes out both by sacred and profane Writers, that though some of the Ancients would personate a Scene of *Ades*, for the reception of Souls in the other Hemisphere, beyond the Ocean, (which they suppos'd then uninhabited) to gratifie vulgar Fancy; yet that the Translation of Souls thither, in reality signify'd only their Translation from that which is visible, to that which is invisible, no Topical *Paradise* being ever there dreamt of: and if I should grant that some of the ancient *Gentils* fancied the *Elysian Fields*, as some pleasant place of Habitation in the other Hemisphere, I see not how this could relate to *Adam's Paradise*, the Seat of which was to be made out by the Author, according to the Opinions of the Ancients: for these Fields were for the reception of the Soul separate from the Body, and might answer to the *Cœlestial Paradise*, and the state of the *Church Triumphant*, but not to any *Terrestrial* Habitation, and the state of the *Church Militant*, and I know nothing but the *Golden Age* of the Ancients that could answer to *Adams Paradise*; concerning which I shall say somewhat beneath: but so much at present concerning the *Paradises* of the *Gentils*.

Now,

Now, in the second place, when a Man considers the *Fathers* on this Point of *Paradise*, he may be apt to say what *Cicero* said on a greater occasion. *Truly so great a Dissention of the most learned Men, in so weighty a matter, may make even those doubt, who think they have somewhat certain.* For some of the greatest Writers amongst them are so invectively opposite, in their Assertions concerning *Paradise*, that *Philo* and *Origen*, Pursuers of the Allegory, and follow'd by others, censure those as mad Men or Idiots, who go about to establish a corporeal Paradise; they concluding that the Scriptures, in what is deliver'd in them concerning *Paradise*, so manifestly present us an occasion to adhere to the Allegory, that we cannot but embrace it: Whereas on the contrary, *Hierom* and others censure those as Triflers and Dreamers, who so addict themselves to the Allegory, that they will not withal allow a plain Historical Sense in that Narration; they grounding themselves on this, That unless an Historical Truth be held in those things, which are deliver'd in the *Scriptures*, by way of an Historical Narration, nothing would be certain in them. *De Nat. Deor. l. 1.*

Whereas the Author says we may observe, that tho the Fathers Opinions be differently expres'd, they generally concenter in this, that the *Southern Hemisphere* was the Seat of *Paradise*, and that this seems manifestly to be the Sense of Christian Antiquity and Tradition, so far as there is any thing definitive, in the Remains we have upon that Subject; I find not that this is made out by him; for doing which, he distributes the Christian Authors and Fathers that have deliver'd their Opinion concerning the Place of *Paradise* into three or four Ranks or Orders, and endeavours to shew, that tho they expres'd themselves differently, yet duly examin'd, that all conspire and concur in the foremention'd Conclusion.

In the first place he reckons those who have set *Paradise* in another World, or in another Earth, which he concludes must have been beyond the *Torrid Zone*, in the other Hemisphere. In this number he places *Ephrem Syrus*,

Syrus, *Moſes Barcephas*, *Tatianus*, and of later date, *Jacobus de Valentia*. To theſe he adds, ſuch as ſay, that *Adam*, when he was turn'd out of *Paradiſe*, was brought into our Earth, or into our Region of the Earth; for this he ſays, is *tantamount* with the former, and this ſeems to be the ſenſe of S. *Hierom*, and of *Conſtantine* in his Oration in *Euſebius*, and is poſitively aſſerted by *Sulpitius Severus*. And again, thoſe Authors that repreſent *Paradiſe*, as remote from our World, and inacceſſible, as S. *Auſtin*, *Procopius Gazæus*, *Beda*, *Strabus Fuldenſis*, *Hiſtoria Scholaſtica*; for what is remote from our World, he ſays is to be underſtood to be that *Antichthon*, or Antihemiſphere, which the Antients oppos'd to ours.

I muſt confeſs, I have not many of the Authors here quoted by me, my poor Country ſtudy not affording them: But on a Conſideration of what the Author has quoted from them, and what I find quoted from them by others, we may diſcern how far they concur in that Doctrine, which he here aſcribes to them: and to proceed in order as the Author has ſet them down, I find the Opinion of *Ephrem* quoted by *Ralegh* from *Barcephus* thus: *Ephrem dicit Paradiſum ambire terram, atque ultra oceanum ita poſitum eſſe, ut totum terrarum orbem ab omni circumdet regione, non aliter atque lunæ orbis lunam cingit.* Now he that can make Senſe of this may; unleſs he will expound it according to *Plato*'s Fable of his *Æthereal Earth*. The Author, in his Latin Copy, quotes alſo this Paſſage, tho expreſt in ſomewhat different terms, and explains it thus, That in the Paradiſiacal Earth, the Ocean compaſs'd about the Body of the Earth, and the Paradiſiacal Earth compaſs'd about the whole Ocean, as the Orb of the Moon does the Moon; ſo that he judges that Form of the Earth to be here intimated, which he has before given it; where the Abyſſe compaſs'd about the Body of the Earth, and the Paradiſiacal Earth the Abyſſe, or the Ocean. Now if this were ſo, it's manifeſt that *Ephrem*, in that Paſſage, could

In Phædone.

could not relate to one Hemiſphere more than to the other, which was the only thing the Author had to make out.

But, to be more plain in this matter, the Book which *Barcephas* aſcribes to *Ephrem* (and that falſly, as I conceive) and whence he quotes his Opinion, is call'd *Parva Geneſis*, or *De Ortu Rerum*; the foregoing Paſſage well ſuiting with others, quoted from a Book of that Title, which I gueſs to be the ſame; and if ſo, I ſhould have the worſe Opinion of *Barcephas*, for quoting ſo frivolous, and I think I may ſay, ſo impious a Pamphlet. *Raleigh* derides that *Parva Geneſis*, for the miſerable Stuff, thence often quoted by *Cedrenus*; and a Man may be as well ſatisfi'd of it, by what we find thence quoted in *Glycas*, who in the firſt part of his *Annals* ſays, *But that little Book*, De Ortu Rerum, *tells us, that* Adam *took of the Tree of Knowledg, and eat, without Circumſpection, no way urg'd thereto by the Words of* Eve, *but that he found a certain Diſquiet in his Mind from Tiredneſs and Hunger. But it's beſt to bury theſe things in ſilence, ſince they deſerve an eternal ſilence*: And there he cites ſeveral other ridiculous Paſſages from him, and concludes, that every Man that underſtands the Scriptures, looks upon them as ſo. And again, he quotes this *Parva Geneſis* in the third Part of his *Annals*, and rejects it in like manner, ſaying, that he knows not who was the Author of it: whereas, when on occaſion he quotes *Ephrem*, he does it with much reverence. I have given a Character of this Book, becauſe the Author inſtances it in ſeveral places, lamenting its loſs; and ſeems chiefly to rely on it, in the Point under debate.

L. 2. c. 26. §. 5.

Cap. de deſertore ſive Diabolo.

Barcephas indeed, in one Paſſage which the Author quotes from him, intimates Paradiſe to have been in the other Hemiſphere: But withal he ſays, that it was beyond the Ocean, and intimates it to be ſtill in being, ſo that unleſs the Author will receive theſe Traditions from him, I know not why he ſhould urge the other. But I ſhall ſay more of *Barcephas* beneath. As for *Tatianus*,

tianus, tho he distinguishes the Earth of Paradise from ours, saying that to be of a more excellent make, unless he had been more particular in pointing forth the place where it lay, I know not why it should be concluded that he thought it in the other Hemisphere. When *Jacobus de Valentia* places Paradise in the other Hemisphere, he says, it's because it lies under more noble Stars than ours: Now we know this ground to be notoriously false, for that all Astronomers hold the Stars of this Hemisphere more noble than those in the other: C. 12. And as Mr. *Gregory* observes in his learned *Notes* on some Scripture Passages, our Hemisphere is the principal, and far more excellent than the other: we have more Earth, more Men, more Stars, more Day, and which is more than all this, the North Pole is more magnetical than the South, according to what the learned *Ridley* says he observ'd, *viz.* That the Pole of the Magnet, which seats it self North, is always the most vigorous and strong Pole to all intents and purposes. If *Hierom* opposes *Paradise* to our Earth, I know not why it should imply more than some Excellency of that Soil more than of ours: Neither do the Passages of *Sulpitius Severus*, or *Constantine* seem to me to have any force.

Rid. *Of Magnetick Bodies and Motions*, c. 6.

As for *Austin*, and others that held *Paradise* remote from our World; we know their Opinion relates to a suppos'd high elevated situation of *Paradise*, and not to any other Hemisphere. *Austin*, and *Hierom*, and the antient Fathers, generally holding that there was no other Continent but this we inhabit. And tho the Author refers the Consideration of this Opinion of the high elevated situation of *Paradise*, to another Chapter, I think fit to examin it here.

We find then that several of the Authors before-mention'd, as *Barcephas*, *Strabus Fuldenses*, *Historia Scholastica*, *Beda*, *Austin*, besides many others not nam'd before, as *Damascene*, *Rupertus*, *Basil*, *Alchimus Avitus*, *Tostate*, and many more gave Paradise a very highly elevated situation; some saying it to have been seated as high

high as the Sphere of the Moon, or within the *Lunar Circle.* Which Opinion ſeems to me to have been taken from the Theology of the *Gentils*, their Divines, as *Servius* tells us, placing *Elyſium* about the *Lunar Circle.* *Æn.* 5. & 6. But this Opinion the Author ſays, looks very ſtrange and extravagant at firſt ſight, but the Wonder will ceaſe if we underſtand this, not of *Paradiſe* taken a part from the reſt of the Earth, but of the whole Primæval Earth, wherein the Seat of *Paradiſe* was: that was really ſeated much higher than the preſent Earth, and may be reaſonably ſuppos'd to have been as much elevated as the tops of our Mountains are now: and that Phraſe of reaching to the Sphere of the Moon, ſignifies no more than theſe other Expreſſions, of reaching to Heaven, or reaching above the Clouds: And he believes the Antients aim'd by this Phraſe to expreſs an Height above the middle Region, or above our Atmoſphere, that *Paradiſe* might be ſerene: And he tells us the Tradition of reaching to the *Lunar Circle* is deriv'd by *Albertus Magnus* as high as from S. *Thomas* the Apoſtle, *&c.*

I know ſome reply to this Opinion, that if *Paradiſe* had been as high elevated as thoſe Authors repreſent it, the *Baſis* or Foundation of it muſt have taken up, in a manner, the whole Earth, for it to have afforded an eaſie and gentle Aſcent to Men, if the State of Innocency had continued: Whence they ſay, that when thoſe Fathers ſaid that *Paradiſe* reacht to the *Lunar Circle*, or near Heaven, they ſaid it hyperbolically, to ſhew the Excellency of it by its hyperbolical Height, or to ſet forth the continual even Temper of the Air there, it reſembling in this the cœleſtial Bodies, which are without Contrariety.

But to paſs by this Anſwer, the ground on which theſe Authors went to give *Paradiſe* this high elevated Situation, which the Author intimates to have been only for a Sereneneſs of the Air; I find by a learned School-Divine to have been three-fold: Firſt, for affording a Deſcent to the four Rivers, which are ſaid to have iſ-

ſu'd from *Paradiſe* to water the whole Earth: Secondly, for a ſerene and wholſom Air, whence they would place it above the Winds and Vapors of the Earth: Thirdly, that it might be preſerv'd at the time of the Deluge, as they all ſuppos'd it was, being much higher than all the Mountains, ſaid then to have been overflown. We find therefore on what ground *Barcephas* gave Paradiſe an high elevated Situation, *viz.* For the Courſe of the four Rivers, which he plainly ſignifies thus, *Aſſerimus eam terram, in quâ eſt Paradiſus, altiorem multò, ſublimioremque exiſtere hâc quam nos colimus: Id enim ita ſe habere indicio ſunt quatuor illa grandia flumina, quæ orta in Paradiſi terrâ, per hanc noſtram ab illâ diverſam feruntur.* *Ralegh* alſo quotes the following Paſſage from him to this effect. *Deinde hoc quoque reſponſum volumus, Paradiſum multò ſublimiore poſitum eſſe Regione, atque hæc noſtra extet terra, eóque fieri, ut illinc per præcipitium delabantur fluvii tantò cum impetu, quantum verbis exprimere non poſſis; eóque impetu impulſi, preſſique, ſub oceani vado rapiantur, unde rurſus proſiliant, ebulliantque in hoc à noſtro culto orbe.*

Lib. de Parad. c. 9.

L. 1. c. 3. §. 4.

So again, on the other ground, *viz.* The Preſervation of *Paradiſe* at the Flood, it was given an high Situation: and as for its Continuance ſince the Flood, *Irenæus* ſays it was an Apoſtolical Tradition, that *Henoch* and *Eliæs* now remain in *Paradiſe*, and tells us he learnt it from Prieſts, who were Diſciples of the Apoſtles. The ſame is taught by *Juſtin Martyr*, *Athanaſius*, *Auſtin*, *Hierom*, *Aquinas*, *Theophilus* Biſhop of *Antioch*, *Malvenda*, and many others. *Malvenda* ſays that no Divine till *Peter Lombard*, nor none after him till *Eugubinus*, ſaid that *Paradiſe* was not ſtill in being, or that it periſht by the Deluge. Hence we ſee, if Chriſtian Tradition ſhall be ſtood to, and it be the general Tradition of the Fathers, that *Paradiſe* is ſtill in being, then muſt the Author's Hypotheſis, concerning the Fall of the Earth at the Flood be void.

L. 5. Adv. Hereſ. c. 5.

Now,

Now, whereas the Author ſays, that the high Situation aſcrib'd to *Paradiſe*, muſt not be underſtood of *Paradiſe* taken a part from the reſt of the Earth, but of the whole Primæval Earth wherein the Seat of *Paradiſe* was; which may reaſonably be ſuppos'd to have been as high elevated as the tops of our Mountains are now: We find that tho the ſuppos'd elevated Situation which the Author gives to the Primæval Earth, and the Courſe he gives o the Sun in the *Antediluvian World*, might poſſibly have afforded a Paradiſiacal ſereneneſs of the Air, as he intimates, yet his frame of the Primæval Earth, would manifeſtly ſubvert the other two Grounds the Fathers went upon, *viz.* the Courſe of the four Rivers, and the preſervation of *Paradiſe* at the Deluge; and conſequently he cannot pretend the leaſt colour of ſtrength given to his Hypotheſis, as being backt by the Authority of thoſe *Fathers* and Authors, who have given *Paradiſe* an high Situation.

Next, The Author mentions another ſet of Authors, that interpret the *Flaming Sword* that guarded *Paradiſe*, to be the *Torrid Zone*; whereby he ſays, they plainly intimate that *Paradiſe*, in their Opinion, lay beyond the *Torrid Zone*, or in the Antihemiſphere; and for this Opinion he quotes *Tertullian*, *Cyprian*, *Auſtin*, *Iſidore Hiſpalenſis* and *Aquinas*: and in his *Latin* Copy he much urges for the *Torrid Zone*'s being ſignified by the *Flaming Sword*.

To this I anſwer, That if any of thoſe Authors ſuppos'd *Paradiſe* beyond the *Torrid Zone*, and not in it (as *Tertullian* at leaſt held the later) it's manifeſt that they never ſuppos'd any other Hemiſphere inhabitbited there, (tho poſſibly they might ſuppoſe an Iſland there) for what then ſhould have hindred all thoſe Inhabitants from entring into *Paradiſe*, they being paſt the *Flaming Sword*. And it ſeems ſtrange that the Author ſhould urge for the *Torrid Zone*'s being ſignified by the *Flaming Sword*, he having ſuppos'd that the other Hemiſphere was inhabited before the Flood; whence

consequently all the Men there must have had free access to *Paradise*. These are such Inconsistencies that there is no Man but must see them.

Another form of Expression is instanc'd by the Author, as us'd amongst the Ancients concerning *Paradise*, viz. That it was beyond the Ocean, this being of the same Import with the former Head, pointing still at the other Hemisphere. To which it may be answer'd as before, that tho they said *Paradise* was beyond the Ocean, it's no consequence that they held another Hemisphere inhabited there; though possibly some may have fansied *Paradise* an Island there, or in *the Torrid Zone* itself.

De bell. Jud. l. 2. c. 7. As to the Passage of *Josephus* quoted by the Author concerning the *Essens*, a Sect among the *Jews*, relating to this Opinion, *Josephus* explains the meaning of it well enough, saying thus, The *Essens* say, as the *Greeks*, that the Souls of good men live beyond the Ocean, in a place of Pleasure, where they are never molested with Rains, nor Heat, but have always a sweet and pleasant Air coming out of the Ocean: but the wicked Souls they say go into a place very Tempestuous, where there is alway, as it were, Winter weather, *&c.* whence it's plain enough they took their Opinion from the Allegorical Fictions of the *Greeks*; some of whom said, that *Tartarus* was a place under the Poles, by reason of the sharpness of the Cold, and lasting Darkness.

After all, the Author concludes that what account we have of the Christian *Fathers* concerning *Paradise*, is but a short and broken account; but their obscure Expressions terminate all in this common Conclusion, That *Paradise* was without our Continent, according to the general Opinion and Tradition of Antiquity.

As to its being a short and broken Account, I think it must be so lookt upon by all Men; and as for their seeming to place it without our Continent, I shall set forth beneath what seems to me most probable in the Case: but at present upon the whole foregoing matter, I have only this to offer: *Ralegh*, as a Civil Historian with Reason says, That he toyld himself in making out

L. 1. c. 7. §. 10.

the

the Seat of the *terreſtrial Paradiſe*, and the place where the *Ark* reſted, becauſe the true underſtanding of thoſe places do only and truly teach the Worlds Plantation, and the beginning of Nations before and after the Flood; and all Story, as well general, as particular thereby may be the better underſtood. And though his performance in that kind, nor no Mans elſe has been ſuch as to obtain a general Reception; yet ſince our Guides in Divine matters, in whoſe Authority we ought to acquieſce, conclude that there was a Corporeal *Paradiſe*, we muſt be govern'd by them in it, and may well conceive that the Qualities of the Primigenial Soil, Air and Waters far exceeding ours, there might have been ſome particular part in it, though not known, anſwering to *Moſes*'s deſcription. And for what flouriſhes, the Fathers or any other Chriſtian or Jewiſh Authors have added to it; ſince they have not particulary made out the place; I think we are free to judge as we pleaſe of them. And as for Heathen Authors both *Greeks* and *Latins*, who had their learning of the *Ægyptians*; they are all known to have deriv'd their learning with the *Egyptians* from *Moſes*, and the Poſtdiluvian Patriarchs before him, though their ſtreams ſince have happen'd to have been miſerably corrupted: but in their *Paradiſes* they ſeem to me ſtill to have kept to the Intellectual, as the Allegorical Fathers did, their topical *Paradiſes* being only feign'd. And as to the paſſages of the Poets, as that of *Virgil* concerning the perpetual Spring aſcrib'd to the *Golden Age*, and urg'd by the Author:

Non alios primâ naſcentis origine mundi
Illuxiſſe dies, aliúmve habuiſſe tenorem
Crediderim: ver illud erat, ver magnus agebat
Orbis, & hybernis parcebant flatibus Euri, &c.

Servius tells us that this is ſaid only according to a Poetical freedom, not that a real Truth could be meant in it. The ſame muſt be ſaid of *Ovid*'s Verſes of the *Golden Age*, urg'd alſo by the Author.

Ver

Ver erat æternum, placidíque tepentibus annis
Mulcæbant Zephyri natos ſine ſemine flores.

Whoſoever takes this as a real Truth, I think with as good reaſon may take the following Verſes, as ſo likewiſe,

Flumina jam lactis, jam flumina nectaris ibant,
Flavâque de viridi ſtillabant ilice mella.

The ſtreams with Milk, the ſtreams with Nectar flow,
And green Oaks drop ſweet Hony as we go.

For the one ſeems as Philoſophical to me as the other. And when the *Fathers*, to whom we owe a greater Reverence, expatiate themſelves, as they often do, after the like manner, we give them no other Interpretation: for when they go about to deſcribe a *Paradiſe*, which certainly was greatly adorn'd in itſelf, their buſineſs is to preſent us under one view, with all that is moſt ſpecious and excellent in Nature: ſo that they ſay it had in it whatſoever was beſt and moſt pleaſant in every Seaſon of the Year, the ſweetneſs of the Spring, the plenty of the Summer, the chearfulneſs of *Autumn*, the reſt and eaſe of Winter. And Fancy is content to indulge all this, as it is ſet before it, without reflecting on thoſe Inconſiſtencies which ſtrict reaſoning would ſoon ſtumble at. And all thoſe great Wits, who have writ ſo floridly of the *Golden Age*, could not but know other things, as they conſider'd what according to Natural and Civil Hiſtory the World could afford in all Ages from the Beginning. From the view of which another face of things muſt be preſented, and we muſt ſay with *Bodin*, *Ætas illa quam auream vocant, ſi ad hanc noſtram conferatur, ferrea videri poſſit*: And we ſhall find, as *Boemus* ſays, How politely and happily Men live now, and how rudely and crudely the firſt Mortals liv'd from the Creation to the Deluge, and many Ages after thorowout the Earth. How could

Meth. hiſt. c. 5. Præf. in l. de omn. gent. Rit.

could Men be conceiv'd to have liv'd in thoſe times, but as they have lately been found to do in the *Weſt-Indies? vita cruda, ſedes incerta, libido promiſcua.* So *Cicero* tells us, *Fuit quoddam tempus cum in agris homines paſſim boſtiarum more vagabantur, & ſibi victu ferino vitam propagabant, nec ratione animi quicquam, ſed pleraque viribus corporis adminiſtrabant. Nondum divinæ Religionis, non humani officii ratio colebatur, nemo legitimas viderat nuptias, non certos quiſquam inſpexerat liberos, non jus æquabile quid utilitatis haberet, acceperant.* *Ralegh* ſays, the World would be a dull thing without Navigation; and *Plutarch* aggravating the matter, ſays, That Man would be the moſt vile, moſt neceſſitous, and leaſt regarded Animal in the World without it: and we have no account of any ſuch thing us'd in the *Antediluvian* times, nor in many ſucceeding Ages to any purpoſe, whereas Men have now ſo cultivated, and imbelliſh'd things both by Land and Sea, that the preſent Earth compar'd to its ancient wild, and incult ſtate, muſt be concluded another thing from what then it could have been. So *Tacitus* tells us, that *Germany* formerly was all Woods and Moors, barren of Fruit-Trees and unimprovable by any Husbandry, that there were Cattle in it, but Dwarfiſh; no Gold nor Silver in it, and therefore deſpis'd by all Men; whereas it's now as pleaſant a Counrry almoſt in all reſpects as *France, Spain,* or *Italy.*

Indeed, in refetence to the Civil or Moral World, it might be ſaid, that by the *Golden Age* is meant the Ancient ſimplicity, which the *Poets* or others would repreſent in our Forefathers, as leading a quiet and calm Life, free from all Treachery, Voluptuouſneſs, and other burthenſome circumſtances to humane Nature; as we find ſome of the Ancients formerly had ſo great a hatred and deteſtation of Pleaſures, Superfluities and Voluptuouſneſs, that in the *Temple* of the Town of *Thebes,* there was a famous ſquare Pillar erected, on which were engraven Curſes and Execrations againſt King *Menis,* who was the firſt that withdrew the *Egyptians* from a ſimple and ſober Life,

Life without Mony and Riches. But it cannot be thought that ever this Humour was general in the World, though it might happen sometimes in one place, and sometimes in another, according to the vicissitude of humane Affairs. Or we may say with *Natalis Comes*, what is the *Golden Age* but a common liberty of all Men in a City well govern'd by Laws, where wild Beasts live freely with domestick Animals, Dogs with Hares, Lambs with Wolves, and the like. For in a time of Peace good Men live safe under the protection of the Laws among Cut-throats and Thieves. Some by the *Golden Age* understand the time when Men were govern'd by the Law of Nature written in their Hearts, before the written Law was in being. And others by the *four Ages*, will have four sorts of Men to be signified. But to pass from the Moral World to the Natural; though as to the place which God appointed for *Paradise*, it must be allow'd to have been adorn'd with all advantages and delights from the Beginning; yet as to the rest of the Earth, I know not what warrant we have from the Scriptures or other History. Or what may be suggested from Reason for any advantagious furniture it had for supplying Men with Necessaries or Pleasures. Indeed, the *Scriptures* tell us of the *Longævity* of the *Antediluvian* Patriarchs, and we have suggested Conjectures already of what it may be imputed too; but as to the great Fertility ascrib'd to the Primigenial Soil, that of necessity must have added to the inconvenience of Habitation by an overgrowth, without Persons to cultivate it; and it seems likely to me that *Adam*, as soon as he was turn'd out of *Paradise*, was hardly put to his shifts: *Plutarch* also sufficiently tells us what Conveniencies for the support of humane Life a recent World could afford; so that a *Golden Age* in any such respect, seems to me to have been represented rather for gratifying the Fancy than the Judgment. And all I can bring it to, is this, that as the Ancients by the *Golden Age*, in the moral World would represent an Ideal state of pure Nature and of Innocency; so by all their Flourishes

Myth. l. 2. c. 1.

L. an Vsus Carn. sit licit.

Flouriſhes on the then Courſe of external Nature, they would perſonate an Idæal ſtate of it correſpondent to the other.

Having thus far ſhewn how little the Author's *Hypotheſis* is backt by the Sentiments of the Ancients concerning *Paradiſe*: I ſhall now briefly ſet forth, what, as far as my Reading has gone, ſeems to me moſt probable in this matter.

The Learned Mr. *Gregory*, on that paſſage of *Zach.* C. 6. 12. *Behold the man whoſe name is Eaſt*; whom he makes out to be *Chriſt*, lays down this as a Ground, That the ſpecial Preſence of God, as he ſuperintends this World, ever was and is in that part of the Heav'n, or Heav'ns, which anſwers to the Æquinoctial Eaſt of the holy Land. *Notes on Scrip. paſ.* c 18.

To make this good, he ſays, the Ancients always attributed to the Gods the Eaſtern parts, as *Porphyry* ſays, and thoſe parts are called by *Varro* and *Feſtus*, the Seats of the Gods, *&c.* *Proph. l. de Nymph. Antr.*

He proves it alſo from Reaſon, according to *Ariſtotle*, thus, The firſt Mover, *viz.* God muſt of neceſſity be preſent either to the Center or Circumference of his Orb, and ſince Motions are moſt rapid in the neareſt diſtance to the Impreſſion, and ſince that part of the Sphere is moſt rapidly mov'd, which is moſt remote from the Poles, therefore the movers Place is about the middle Line: and this he thinks is the reaſon why the *Æquinoxes* are believ'd to be of ſo ſacred an Import and ſignification in Aſtrology; for by them (as *Ptolomy* ſays) it's judg'd concerning things Divine, and the Service belonging to the Houſe of God. *Phyſ.* l. 8. *Text.* 84.

Now the Philoſophers meaning is not as if the Mover preſented himſelf alike unto the whole Circumference, but aſſiſting eſpecially to that part from whence the motion does begin, *viz.* the *Eaſt*, whence *Averrhoes* rightly ſays, ſome Religious worſhip God that way. *L.* 2. *Text.* 3.

Since therefore the Æquinoctial Eaſt paſſes through the whole Circle, of neceſſity 'tis to be meant of ſome cer-

tain Position, nor is it possible to mean it but of the horizontal *Segment* of the then habitable World; the uttermost bounds whereof from Sun to Sun, they absolutely term'd East and West. In the Philosophers time the Circle of this *Horizon* past through the *Pillars of Hercules* in the West, *Calpe* and *Abyla*; and the *Altars of Alexander* in the East. And at the *Pillars of Hercules* the *Arabians* fixt their *Great Meridian*. Now, this *Meridian* passes through the tenth degree of Longitude from that of *Ptolomy*: and the River *Hyphasis*, on the furthest banks of which *Alexanders Altars* were rais'd, as being the place where his Journeys ended, is plac'd by *Ptolomy* in 131. 35. the difference of Longitude is about 120 degrees; the second part of which is 60. and because the *Meridian of Jerusalem* is 70 degrees from that of *Ptolomy*, that is 60 from the *Arabian*, the Holy City was, as it was anciently term'd, *Umbilicus Terræ*, being precisely plac'd betwixt the East and West of the habitable World.

Therefore the Æquinoctial East of *Jerusalem*, is the Æquinoctial East of the whole, and answering to the first movers Receipt, which therefore was said to be in *Oriente æquinoctiali*.

Now, the Notion of *Paradise* in the Christian acceptation, was that part of the Heaven where the Throne of God and the *Lamb* is, it being, as *Zoroaster* terms it, in the *Chaldean Oracles*, the all enlightned recess of Souls. And *Irenæus* says, as he heard from Disciples of the Apostles, the Receipt of just and perfect Men is a certain *Paradise* in the Eastern part of the third Heaven; and many others of the Fathers agree with him herein. And Psal. 68. 32. 33. *David* says, according to the *Arabick* Translation, *Sing unto God ye Kingdoms of the Earth, O sing praises to the Lord*, Selah, *to him that rides upon the heaven of heavens in the Eastern part.* Gen. 2. 8. It's said, *And the Lord planted a Garden Eastward, or toward the East.* In the Apostolical Constitutions it's said, And *turning toward the East let them pray unto God, who sits upon the heaven of heavens in the Eastern part.* Mr.

Adv. hæres. l. 5. c. 5.

l. 2. c. 61.

Mr. *Gregory* having thus eſtabliſht his Ground, ſays, that this is the reaſon why God planted a Garden in *Eden* Eaſtward; and that though ſome ſay with *Mercerus*, That nothing hinders but we may take it generally that *Paradiſe* was planted in the Eaſtern part of the World towards the riſing Sun, yet *Damaſcen*, and *Barcephas* ſay, *that at the beginning of* March *the Sun alway riſes directly over Paradiſe*; meaning that the Garden of *Eden* was planted toward the Æquinoctial East of the *Holy Land*; and the meaning of this is that, the *Sanctum Sanctorum* of this Mother Church pointed towards that part of Heaven where the Sun riſes in the month *Niſan*. For the Sanctuary of *Paradiſe* was the receſs of the Garden, which was diſtinguiſht and made ſo by the preſence of the *Tree of Life*: Now this Tree, according as we commonly tranſlate it, was planted in the midſt of the Garden; but in truth it ſtood in the Eaſtern part of the place. And that not only *Adam*, but the whole World alſo worſhipt towards the East till *Abraham's* time, *Maimoni* in his *More*, and *S. Ephrem*, and others in the *Arabick Catena* teſtifie. *Barcep. de Parad. l. 31. c. 13.*

And it depends from this very ſame Ground, that the moſt ſolemn piece of all the Jewiſh Service, I mean that Great attonement, but once a Year to be made, by the higheſt and moſt holy Man, and in the moſt holy Place, was perform'd towards the Eaſt, contrary to all other manner of addreſsments in their Devotion. For *Lev* 16. 14, 15. It's commanded, *that the high Prieſt ſhall do with the blood of the Goat, as with the blood of the Bullock, and ſprinkle it with his finger upon the Mercy-ſeat Eaſtward.* Now its known that the ſprinkling of blood, eſpecially this, was the Figure of him who by his own blood entred into the holy Place, and obtain'd Eternal Redemption, *Heb.* 9. 12. And hence *Iſychius Hieroſolom.* ſays, this was done to repreſent the Man, *Cui oriens nomen ejus*: and there are many paſſages in the Scriptures which ſignifie to us, that *Chriſt* came down to us from the East. *In Lev. c. 16.*

And this is one reaſon why our Saviour is ſaid to be the Man whoſe Name is the *Eaſt*: in reference to whom the Chriſtians by ſome have been called *Orientales*, and the *Bleſſed Virgin* is call'd *Orientalis porta.*

The other reaſon is according to what was intimated before, *viz.* that from *Adam* till *Abraham's* time the whole World worſhipt towards the *Eaſt.* Now this Original, Principal, and (as it ought to have been everlaſting) Ceremony, by an Errour of the *Perſian* and *Chaldean* worſhippers degenerating into an Idolatry of the Sun; *Abraham*, (ſays the Learned *Maimoni*) by divine Inſpiration, appointed the *Weſt* to his *Hebrews*: therefore the Tabernacle and Temple were ſet towards that ſide of Heaven. So that they did, and they did not worſhipt towards the *Weſt.* 'Tis true, all the Sacrifices were offer'd up that way, but all this while they worſhipt no more towards the *Weſt* than towards the *North.* They worſhip towards the *Ark*, or towards the place of that, and do ſo ſtill, and are ſo to do, becauſe the Sun of Righteouſneſs was to ſet upon their Horizon, and to them the Man whoſe Name is th' *Eaſt*, is not yet brought forth.

It's known alſo that Chriſts Star appear'd in the Eaſt, and the Wiſe-men came thence, and Chriſt aſcended up into the Eaſtern part of Heaven, as the Pſalmiſt ſays, *Qui aſcendit ſuper cœlum cœli ad Orientem.* And S. *Jo. Damaſcen* delivers as from the Apoſtles that he ſhall come again in like manner, as he was ſeen to go hence, anſwerable to what he himſelf ſaid; *For as the lightning comes out of the Eaſt, and ſhines even unto the Weſt, ſo ſhall alſo the coming of the Son of man be.* We worſhip him therefore toward the Eaſt, as expecting him from thence.

Mr. *Gregory* concludes with an ancient Profeſſion of the Eaſtern Church, who ſay, We pray toward the Eaſt, for that our Lord *Chriſt* when he aſcended into Heaven, went up that way, and there ſits in the Heaven of Heavens above the Eaſt, according to *David*, *Praiſe the Lord who ſits in the Heaven of Heavens in the Eaſt*: and in truth, we make no doubt but that our Lord *Chriſt*, as reſpect-

reſpecting his humane Nature, has his Seat in the Eaſtern part of the Heav'n of Heav'ns, and ſits with his Face towards this World. To pray therefore, or to worſhip toward the Eaſt, is to pray and worſhip toward our Saviour.

And that all this is to be meant of the Æquinoctial Eaſt; it is made out by *Moſes Barcephas* in his *Diſcourſe of Paradiſe*: he ſays there, that the place toward which they prayed is that over which the Sun riſes in the Month *Niſan*, which is the Vernal Æquinox. *L.1. c.13.*

This is what I have briefly collected from Mr. *Gregory*, from which I may draw what follows as a *Corollary*.

It appears from what is ſaid that the Ancient *Jews* and *Chriſtians* plac'd their *Terreſtrial* and *Cœleſtial Paradiſes*; with reference to the ſtates of the *Churches Militant* and *Triumphant*, the one under the Sun on the Earth, the other over it, in the third Heavens, as the Sun was plac'd in the Æquinoctial Eaſt of *Hieruſalem*, and conſequently of the whole habitable World; and how poſſibly could the ancient *Myſtæ*, who took upon them to bring all things to Time and Place, more aptly perſonate a particular preſence of the divine *Logos* in Heav'n and Earth than there? Since as he enlightens every Man coming into this World, ſo the Sun being in that Æquinoctial Eaſt Point, equally diffus'd its light over the whole habitable Earth, and hence we direct our divine Worſhip that way, and may conclude the Seat of the *Terreſtrial Paradiſe there*, though perhaps it was miraculouſly founded, or at leaſt for many Ages, has not been known to Man. And as the forementiond Mr. *Gregory* has obſerv'd, according to the ſenſe of the moſt knowing. The Year of the World began, the Sun being in that Vernal Æquinox Point, its Revolutions beginning and ending there, nor can any other good reaſon be given why the Aſtronomers ſhould deduce all their Calculations from the head of *Aries*. *L. de Æris & Epochis.*

If the Pains I have beſtow'd in compoſing this long Chapter, may help ſomewhat to eaſe the mind of any Man

Man that peruſes it concerning the Seat of *Paradiſe*, I ſhall think it well beſtow'd: at leaſt, beſide my labour for my pains, it ſeems to give a little eaſe to my own.

CHAP. VIII.

HERE the Author ſets forth the uſes of his *Theory*, for the illuſtration of Antiquity, and endeavours to explain the Ancients *Chaos*, the Uninhabitableneſs of the *Torrid Zone*, the Changes of the Poles of the World, the Doctrine of the *Mundane Egg*, and endeavours to ſhew how *America* was firſt Peopled, *&c.*

Firſt then concerning the Ancients *Chaos*; he ſays, they have made a dark, confus'd and unintelligible Story of it, telling us of moral Principles in it inſtead of Natural; of Striſe, Diſcord and Diviſion on the one hand, and Love and Friendſhip on the other: and that after a long Conteſt, Love got the better of Diſcord, and united the diſagreeing Principles. Then they make the forming of the World out of the *Chaos* a kind of Genealogy or Pedigree; *Chaos* was the Common Parent of all, and from *Chaos* ſprung firſt *Night*, and *Tartarus* or *Oceanus*; of Night were born *Æther* and the *Earth*, the *Earth* conceiv'd by the Influences of *Æther*, and brought forth Man and all Animals.

This, he ſays, ſeems a Poetical Fiction rather than Philoſophy, yet compar'd with his *Theory* of the *Chaos*, will appear a pretty regular account, how in the formation of the World the *Chaos* divided it ſelf ſucceſſively into ſeveral Regions riſing from one another, as he has ſet forth in his firſt Book, how the *Chaos* from an uniform Maſs wrought in it ſelf ſucceſſively into ſeveral Regionsor Elements. The groſſeſt parts ſank to the Center, on this lay the maſs of Waters, and over the Waters, was a dark, impure caliginous Air, which the Ancients call'd *Night*, as they call'd the maſs of Waters *Oceanus* or *Tartarus*, which two terms he

he finds with them often of the like force. Now this Turbid air, he ſays, purifying itſelf by degrees, as the more ſubtle parts flew upwards, and compos'd th' *Æther*, ſo the Earthy parts dropt down on the ſurface of the Water, and that Maſs, on the other hand ſending up its lighter and more oily parts towards its Surface, theſe two incorporate there, and compos'd this habitable Earth, ſo being the Daughter of *Nox* and *Oceanus*, and the Mother of all other things.

This Doctrine of the *Chaos*, he ſays, the Ancients call'd the *Genealogy* of the *Gods*, and thus from *Eris* and *Eros*, *Love* and *Diſcord*, the World aroſe: for in the firſt Commotion of the *Chaos*, after an inteſtine ſtruggle of all the parts, the Elements ſeparated from one another into ſo many different Bodies or Maſſes; and in this ſtate and poſture things continued a good while, which the Ancients after their *Poetical* or *Moral* way call'd the Reign of *Eris* or Contention, Hatred, Flight, and Diſaffection, till Love and good Nature conquer'd, *Venus* roſe out of the Sea, *&c.*

I ſhall here adjoyn alſo what the Author ſays of the Doctrine of the *Mundane Egg*; becauſe it particularly relates to the riſing of the World from the *Chaos*. He ſays then, that the Ancients had a Doctrine partly Symbolical concerning the *Mundane Egg*; or their comparing the World to an Egg, and eſpecially in th' Original Compoſition of it. Now he tells us, 'tis certain that by the World in that Similitude, they did not mean the great Univerſe, for that has neither Figure, nor any determinate form of Compoſition; and it would be a great vanity and raſhneſs to compare this to an Egg: but this Compariſon is to be underſtood of the ſublunary World, or of the Earth: and for a general Key to Antiquity upon this Argument, he lays down this as a *Maxim* or *Canon*, that what the Ancients have ſaid concerning the form and figure of the World, or concerning th' Original of it from a *Chaos*, or about the Periods or diſſolution of it, is never to be underſtood of the great Univerſe, but of

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our Earth, and of this ſublunary and Terreſtrial World. He intimated ſomewhat to this purpoſe in his firſt Book, ſaying, that when we ſpeak of a riſing World, and the
C. 1. Contemplation of it, we do not mean this of the Great Univerſe, for who can deſcribe the Original of that, but we ſpeak of the ſublunary World, this Earth, and its dependancies, which roſe out of a *Chaos* about 6000 Years ago.

Now, he ſays, he has ſhewn, that the Figure of the Earth when finiſht, was Oval, and th' inner form of it was a frame of four Regions encompaſſing one another, where that of the Fire lay like the yolk, and a ſhell of Earth incloſ'd them all: and thus the Riddle of the *Mundane Egg* is Expounded.

I think fit for Clearneſs-ſake, to conſider this part of the Chapter, before I proceed to the reſt.

Firſt then, as to Strife, Diſcord, or Diviſion, on one hand in the *Chaos*, and *Love* and *Friendſhip* on the other: it's known on what account theſe are brought in: for ſome of the ancient Philoſophers made two eternal and infinite Principles on this ground; that one natural thing might be derived from many Cauſes; and the ancient Philoſophers generally affirm the Principles of Nature to be contrary, and that one thing cannot be contrary to itſelf. And whereas the Author calls theſe Moral Principles, it's known to the *Myſtæ*, that there is a Microcoſmical, as well as a Macrocoſmical *Chaos*, and that the Ancients often, under one Tenour of Diſcourſe, carried on both Moral and Natural Doctrines, and knew well how to open or unlock the Microcoſmical *Chaos*, and to form thence a Moral World. The Doctrine of *Moſes* and the Prophets are full of this Myſtery, and a conſummation of them was in the Perſon of our Saviour *Chriſt*: the Doctrine alſo of the *Gentils*, both Philoſophers and Poets, who were the ancient Divines, contain the ſame Myſteries; but their proceedings in ſeveral reſpects were in a very corrupt way, and are now expell'd the World upon the eſtabliſhment of a greater Light. Thoſe who

are

are any way initiated in theſe Myſteries, know how far they may be free to expreſs themſelves in them; concerning which I have nothing more to offer, than to pray that Love in the Moral World, as well as in the Natural, may ſtill overpower the other perverſe and refractory Principle, and beſeech God, in his mercy to enlighten every Man in his appointed time.

As to the *Chaos* out of which the World roſe, though the Author thinks he has given a fair Explanation of it according to the ſence of the Ancients, and of the Changes it underwent, when it form'd a World, and all Creatures roſe from it; yet I think I have ſhewn before the inconſiſtency of this Explanation, beſide what elſe may be ſaid againſt it. And admitting th' application, he has made of his Doctrine, as to what Changes he ſuppoſes to have paſt in the *Chaos*, when the World was form'd, might quadrate in ſome tolerable way with what ſeems to be deliver'd by the Ancients concerning it: yet ſince we are here gotten into fabulous Philoſophy, and ſince thoſe terms of the Ancients, *Night*, *Tartarus*, *Oceanus*, *Æther*, &c. have various ſignifications according as they are variouſly expounded by ſeveral Authors, all that any Man can urge in the Caſe can amount to no more than his Say-ſo, unleſs the determinate ſenſe of thoſe words, as us'd by the Ancients, were better aſcertain'd to us than perhaps any Man has yet done: concerning which I ſhould have expected ſomewhat in a Book, if extant, which the learned *Joan. Picus*, in his Oration, and other parts of his Works, ſays he had written, Entituled *Theologia Poetica*, our Common Mythologiſts not reaching it; mean while to avoid Cavillations in this kind, I ſhall only ſet down briefly what I conceive to have been the ſenſe of the Ancients concerning the *Chaos*, and the *Mundane Egg*; and let it bear as far as it may: though withal, to leſſen that Reverence which ſome may have for the *Coſmogonia* of the ancient *Gentils*, I ſhall firſt ſet down the ſenſe of *Euſebius* concerning it; who ſays, That though *Plato*, out of a ſeeming compliance with the Laws of his City,

L: *de præp. Evang.*

City, pretends to give credit to the Poetick *Theogonia*, which is the ſame with their *Coſmogonia*, as a Tradition deliver'd down from the Sons of the Gods; who muſt not be ſuppos'd to have been ignorant of their Parents; yet all the while he does but ſlily jeer it, plainly intimating the fabuloſity thereof, when he affirms it to have been introduc'd, not only without neceſſary Demonſtrations, but alſo without ſo much as Probabilities. This being premis'd, I may ſet down what my own thoughts may be concerning it, as follows.

The Ancient Philoſophers who made it their buſineſs to ſearch into the Reaſons of Humane and Divine things, could not reſt in the Examination, and ſetting forth of the Cauſes of particular Effects they found here on the Earth, but attempted the conſideration of the whole World, and how all things iſſued at firſt from their divine or metaphyſical Principle. Now the World being anterior to Mankind, after they had contemplated the proceeding of it from God, when theycame to ſet it forth, they could not more plauſibly do it, than by ſimilitude, or Analogy to thoſe common Generations we have before us (whence came the Doctrine of the *Mundane Egg*) and by the references, which they conceiv'd were betwixt the operations of the Ideas in the Divine Mind, and thoſe they obſerv'd in the mind of Man. They obſerv'd that Nature and Art proceeded from certain obſcure and rough Dilineations to a more exact Form; and concluding that as Art imitates Nature, ſo Nature does the Deity from whence it flowed, they thought that by obſerving that order which Nature holds, was the only method to find out the way of the Divine Operation.

But as I have intimated in my Conſiderations on the firſt Book, I know not how far we may look upon any of the moſt learned amongſt the *Gentils* to have held any real ſucceſſive Changes to have paſs'd in the *Chaos*, toward the formation of the World: their deſign in ſetting forth a *Chaos*, and Changes it underwent, ſeeming to have been only to help our way of conceiving, by reducing

ducing all things mentally to Number and Order, as if ſuing at firſt from one Principle, according to the *Pythagorean* Philoſophy, deriving all things *à monade*, or as riſing *ab ovo* Analogically; which amounts to no more than what *Jamblicus* ſays of the *Egyptians*, viz. that they made Mud and Water floating (the *Chaos* being ſuppos'd ſuch) their Hieroglyphick of material and corporeal things. And as *Auſtin* ſays, when the Ancients talk of a Beginning of the World, *intellerunt non eſſe hoc temporis ſed ſubſtitutionis initium.* De Civ. Dei, l. 10. c. 31.

Whereas the Author will not allow *Moſes's Coſmopœia* to be Philoſophical; it not paſſing from one rank of Beings to another in a Phyſical Order and Connection, according to the motions and transformations of the *Chaos*: *Moſes* making all things to ſpring from the all-powerful Word of God one after the other, in that order which was fitteſt for furniſhing an habitable World according to a popular *Decorum*: To this I ſay, firſt, that many Men already pretend to have ſhewn, and among others the Learned *Valleſius*, a due Phyſical Order and Connexion in *Moſes's Coſmopœia*, and that all things paſt in it according to a due priority of Nature: And concerning this *Coſmopœia*, I could wiſh to have read a Book writ by *Don Iſaac Abravanel*, a *Spaniſh Jew* (mention'd in *Father Simon's* Catalogue of *Jewiſh Authors*, annext to his *Critical Hiſtory*) entituled *Miphaboth Elohim* (*Works of God*) where the ſaid *Rabbin* has learnedly treated of the *Creation of the World*, and withal examin'd whence *Moſes* had what is writ in the Book of *Geneſis*. Secondly, That when the Author ſhall ſhew us in a more Philoſophical way than *Moſes* has done (let him take it from whom of the *Gentils* he pleaſes) how the World at firſt proceeded from God, we may hearken to him: mean while there is this to obſerve; firſt, that the Creation was a Metaphyſical act, and the Order of it is incomprehenſible to Man farther than it has pleas'd God to reveal it to him by his Prophets. Secondly, That I have already validly refuted (as I conceive) thoſe ſeparations which the Author

L. de ſacr. phil. c. 1.

has ſuppos'd to have paſt in the *Chaos* at the formation of the World. Thirdly, That if the Author, or any Man elſe ſhall attempt to explain what the Ancients have ſaid of a *Chaos*, and any ſucceſſive Changes it underwent, when it form'd an habitable World; before they expect us to acquieſce in their Explanation, or to believe that the Ancients meant more in what they ſaid in that kind, than to render our thoughts eaſie, as to an apprehenſion of a beginning of things, by their ſetting it forth by a ſimilitude to common Generations from Eggs, they ought to bring that ancient debated Point to a clear determination, *viz.* whether the Egg or Chick were firſt; for thoſe who maintain a *Chaos*, and real ſucceſſive Changes to have paſt in it, muſt make out the Egg to have been before the Chick; whereas *Plutarch*, *Macrobius*, and others who have debated the Point, ſeem more inclin'd to the other Opinion, holding all things at firſt to have been ſet in their perfect ſtate, through the perfection of the firſt Cauſe. *Ariſtotle* alſo tells us, that *Pherecydes Syrus*, the *Magi*, and others of the Sages, affirm'd that the firſt Principle, whence all other things were generated, was the beſt; or of an abſolute perfect Being: ſo that in the Scale of Nature things did not aſcend upwards, from the moſt imperfect to the more perfect Beings, (as the ancient Poets repreſent) but on the contrary, deſcend downwards from the moſt perfect to the leſs perfect, of which Opinion he alſo declares himſelf.

Met. l. 14. *c.* 6.

Whereas the Author ſets down this as a Maxim that what the Antients have ſaid concerning the Original of the World from a *Chaos*, or about its Periods or Diſſolution, is never to be underſtood of the great Univerſe, but of our Earth, or of this ſublunary World; and thinks he can demonſtrate that *Moſes*'s *Coſmogonia* is ſo to be underſtood; I know not whether it may be ſo eaſily done; finding the greateſt part of Writers to be of a contrary Opinion. And thoſe that maintain that Opinion may do well to tell us (if the Heavens were for I know not what ſeries of Ages before this Earth, and ſub-

lunary

lunary Region) what this place was before the time of the Creation, ſet forth by *Moſes*; whether it were a *Vacuum*, or a *Spacium imaginarium*, for it would ſeem an odd Hole left by Providence, after the reſt of Beings were completed.

But as what *Moſes* has ſaid of the Creation, by moſt Chriſtian Writers is underſtood of the whole Syſtem of Beings, as well cœleſtial as terreſtrial, ſo we find when the antient Gentils ſpeak of the Riſe of things from a *Chaos*, they mean the ſame: *Heſiod*, and *Ovid*, and others that write of the *Chaos*, are plain that the Heavens roſe from it as well as the Earth: And we know the *Hermetick Philoſophers*, who are lookt upon by ſome to be much more antient than *Moſes*, but certainly of great Antiquity, tell us of a Cohabitation there was of Superiors and Inferiors in the *Chaos*: and that upon the Separation of it, the Superiors retir'd to their cœleſtial Abode. *Ariſtophanes* alſo, whom the Author admires above the reſt, plainly ſays in his *Coſmogonia*, that the *Chaos* was before the Earth, the Air, and the Heavens. Moreover when the Author ſays the *Theogonia* of the Antients was the ſame with their *Coſmogonia*, and their *Coſmogonia* the ſame with their *Geogonia*, it would be abſurd to underſtand thoſe Genealogies of the terreſtrial Bodies, excluſively to the cœleſtial: For thoſe Gentils being infected with *Polytheiſm*, and making the chief Parts and Portions of the World Gods; it's manifeſt that they did not only make the chief parts of the Earth ſo; they being known to have ador'd the whole Hoſt of Heaven.

So again, as to the Diſſolution of the World by Fire, we find the Antients generally underſtood it of the Heavens as well as of the Earth. *Hierom*, in his Comment on the 15th. of *Iſaiah*, ſays, *Quæ quidem & Philoſophorum mundi opinio eſt, omnia quæ cernimus igni peritura. Seneca*, delivering the Opinion of the *Stoicks*, ſays, *Sydera ſyderibus incurrent, & omni flagrante materiâ, uno igne, quicquid nunc ex diſpoſito lucet, ardebit. Lucan* ſays,

Com-

Communis mundo ſupereſt rogus, oſſibus aſtra
Miſturus—

and he expreſſes himſelf to the ſame purpoſe elſewhere. *Ovid*, from the Oracles of the *Sibyls*, ſays,

Eſſe quoque in fatis reminiſcitur affore tempus,
Quo mare, quo tellus, correptáque regia cœli
Ardeat, & mundi moles operoſa laboret.

The *Sybils* Verſes are as follows,

Tunc ardens fluvius cœlo manabit ab alto
Igneus, atque locos conſumet funditus omnes,
Terrámque, oceanúmque ingentem, & cærula ponti,
Stagnáque, tum fluvios, fontes, Ditémque ſeverum,
Cæleſtémque Polum; cæli quoque lumina in unum
Fluxa ruent, formâ deletâ prorſus eorum.

L. 2. Orac.

Then from high Heaven vaſt ſtreams of Fire ſhall flow,
Thoſe Flames conſuming all things here below;
The Earth, the mighty Ocean, the blue Main,
Lakes, Rivers, Fountains, and what Dis *does claim,*
And Heaven it ſelf, whoſe Lights ſhall flow in one,
And Stars ſhall fall, their Form deſtroy'd and gone.

So again, it's a common Opinion amongſt *Chriſtian Divines*, that the Heavens will be deſtroy'd by Fire as well as the Earth. Dr. *Hakewill*, in his *Apology*, ſays, it ſeems to him the moſt likely opinion, and moſt agreeable to Scripture and Reaſon, that the whole World, with all the parts thereof (only Men, Angels, and Devils, and the third Heavens, the Manſion Houſe of the Saints and Angels, and the Place and Inſtruments appointed for the tormenting of the Damn'd excepted) ſhall be totally and finally diſſolv'd and annihilated; which he proves by many forcible Arguments, refuting the contrary Opinion, and

L. 4. c. 4.

and mentioning many learned Men of his; thinking he has ſo far evinc'd it, that it is not ſolidly anſwerable; to whoſe Book, for brevity ſake, I muſt remit the Reader. So *Salmeron* on that paſſage of S. *Peter* 2. 3. ſays. *Loquitur ergo hoc in loco de veris cœlis, de quibus David dixit: Initio tu Domine terram fundaſti, & Opera manuum tuarum ſunt cœli ipſi peribunt; (nimirum per ignem) ubi oſtendit veros cœlos, & veram terram verè peritura.* And beneath. *Quòd autem quidam ex patribus interpretabantur non de ſupremis & veris cœlis, ſed de aereis & aqueis eſſe intelligendum; ratione ipſius Textus revincuntur: nam imprimis oſtendimus, nunquam cœlorum nomine in plurali numero aereos & elementares cœlos accipi; deinde poſt cœlos nominatos ſubdit (elementa verò calore ſolventur; & infra, elementa ignis ardore tabeſcent:) quod aerem, & aquam, & ſphæram ignis ſpectare videtur. Non poſſunt ergo per cœlos accipi illa tria elementa, cum bis cœlos ab elementis contra diſtinguat.* Again *Eſay* 34. 4. it's ſaid, *All the Hoſt of Heaven ſhall be diſſolv'd, and the Heavens ſhall be roul'd together as a ſcrole; and all their Hoſt ſhall fall down, as the Leaf falls from the Vine, and as a falling Fig from a Fig-tree:* Which words S. *John Apoc.* 6. 13. ſeems to have borrowed from the Prophet. And ſo I look upon the following Verſes of *Juvencus* to be writ according to a Prophetick Truth.

In Hiſt. Evangel.

Immortale nihil mundi compage tenetur:
Non orbis, non regna hominum, non aurea Roma,
Non mare, non tellus, non ignea ſydera Cœli.
Nam ſtatuit Genitor rerum irrevocabile tempus,
Quo cunctum torrens rapiet flamma ultima mundum.

I ſhall only add, that thoſe, who by their inſight in Symbolical Learning, reach the myſtical ſenſe of the Prophets, well know that what is ſymboliz'd by the Heavens will paſs away in the day of the myſtical Conflagration, as well as what is ſymboliz'd by the Earth; whence unleſs the whole ſhall be ſymbolically evacuated, ſo that the

the Conflagration ſhall not concern external nature, I ſhall ever believe that the one will be concern'd in it, as well as the other: *homo cum dormierit, non reſurget, dum non erunt Cœli.* And not to reſt, in myſtery where I may be plain, the myſtical Conflagration is known to be the Baptiſm by Fire and the Spirit: (whence, I conceive, ſome Sects of Chriſtians almoſt from the firſt times of Chriſtianity, as the *Jacobites, Æthiopians, Copts, Iſini*, &c. inſtead of baptizing with Water, were wont to have their Children burnt by their Prieſts in the Cheeks or Foreheads with an Iron, according to that, Matth. 3. *He will baptize you with the Holy Ghoſt and Fire*:) Now, when God is pleas'd to ſend that Baptiſm, not only Senſe, ſymboliz'd by the Earth, but Reaſon alſo, ſymboliz'd by the Heavens, paſſes away and is abſorp'd in the Spirit, and carryed above itſelf; the Spirit being as much exalted above Reaſon, as Reaſon is above Senſe; and this is a truth own'd by all Divines; though none, I conceive, can apprehend how the thing is tranſacted, but thoſe to whom God has vouchſafed that Baptiſm, they being brought into that State of mind, which made S. *Paul* ſay, *Omnia mihi in Ænigmate facta ſunt*: Nothing being able to perceive the ways of the Spirit, but the Spirit; and hence we find after the Apoſtles receiv'd it, they were cenſur'd by the People of being intoxicated with Wine; their diſcourſe then being beſides the common apprehenſion of Men; and hence S. *Paul* alſo, in the like circumſtance, was taxt by *Feſtus*, of being grown mad through too much Learning.

In reference to this aſſertion of the Author, *viz.* that the Riſe of the World from a *Chaos*, and its periods, muſt be underſtood only of our ſublunary World; there is one Opinion, which deſerves particularly to be noted, *viz.* that of the Antient *Cabaliſts*. Theſe Ancient *Jewiſh Rabins*, as *Eleaſar*, *Moſes Ægyptius*, *Simon*, *Iſmael*, *Jodan*, *Nachinan*, and others, with whom *Origen* ſeems to agree, would never yield precedence in depth of Learning to the Philoſophers of the *Gentils*: and therefore derided

derided their Opinions, who by Aſtrology and Philoſophy pretended to know the Methods taken by providence, in the Riſe and Periods of the World; and affirm'd themſelves the only Men, knowing in the Myſteries of that Immenſe Æternity; as having drawn a conſummate knowledge in reference thereunto, from a Divine Tradition, firſt communicated to *Moſes* by God himſelf in Mount *Sinai*, God ſaying, *Eſdr.* 4. c. 14. v. 5. *that he had ſhewn him the ſecrets and end of times.* Theſe Doctors ſay, that by the benefit of this *Cabala* or Tradition, the marrow of the Law of *Moſes*, and the deepeſt ſecrets of God are reveal'd to them; and that they thence know, that God has created infinite Worlds in a continued ſucceſſion, and deſtroy'd and demoliſh'd them again, *viz.* this ſublunary Region, every ſeven thouſand years; and the ſuperior Region every forty nine thouſand years. They add, that in ſix of the ſeven thouſand years the *Chaos* generates and produces all new things, and thoſe being ended, it gathers all things into itſelf again, and reſts the ſeventh thouſand year, and in that millenary of reſt, it fits and prepares it ſelf for a new Germination; and ſo a certain continued ſucceſſion of Worlds has been hitherto, and will be for the future; and at length this inferior World being thus renewed, and as it were reborn ſeven times, and the courſe of forty nine thouſand years expir'd; in the fifty thouſandth year the Heavens will alſo be diſſolv'd, and all things will return into their ancient *Chaos* and firſt matter; and then God taking all the bleſſed Minds and Spirits to himſelf, will give reſt to the bulk of this Univerſe; and afterwards, all things being renewed by his Immenſe Wiſdom and Power, he will frame a World much more beautiful and pleaſant; and for this reaſon, no mention is made of the Creation of *Angels* in the Scriptures, where the Creation of the World is ſet forth, becauſe they remain'd immortal in the Creation of the precedent Worlds; and hence *Solomon* in the Book of *Wiſdom*, ſuppoſes a confus'd matter before the Creation of this World, and ſays elſewhere, that there

is nothing new under the Sun. They endeavour to confirm their Opinion from ſeveral other Teſtimonies taken from the *Scriptures*, which I ſhall not ſtand here to relate.

This Opinion, indeed, if it would bear, might have been a good *Salvo* for thoſe Men, who in the Council of *Nice* objected to *Spiridio*, and the other Biſhops there, that it ſeem'd very abſurd, God in his Infinite Eternity ſhould have fram'd this World, ſo ſhort a time to continue, but about four or five thouſand years ago; they asking what he did before, or what he ſhould do after this World ceas'd. But the general ſtream of Divines is againſt this Opinion, they holding that God framed only one World from the beginning. And when all is ſaid of that Opinion, the *Cabaliſts* being a ſort of myſtical Writers, I look upon the Scope of what they have ſaid concerning infinite renovations of Worlds, to be directed in a different way from what the letter ſeems to import; but in ſuch caſes every Man being apt to pleaſe himſelf beſt with his own thoughts, I ſhall not take upon me here to be their Expoſitor.

Let us now particularly conſider the Doctrine of the Ancients concerning the *Mundane Egg*; whence ſome farther Light may be given to their Doctrine of the *Chaos*, and of the Worlds Form or Figure. Now concerning that Doctrine (as I have intimated before) the Author ſays it was partly ſymbolical, they comparing the World to an Egg, and eſpecially in the original compoſition of it; and he adds, it's certain that by the World in that ſimilitude, they did not mean the great Univerſe, but the ſublunary World only, or the Earth, the Figure of which, when finiſh'd, he has ſhewn to have been Oval; and that th' inward form of it was a frame of four Regions encompaſſing one another, as in an Egg.

I know not why th' Author ſhould be ſo poſitive in ſetting this down as a general Rule for us to prevent error in reading th' Ancients, that what they have writ about the Form and Figure of the World, as well as of its

Origine

Origine and Diſſolution, muſt be underſtood only of the Earth; when himſelf tells in his firſt Book, in the Latin Copy, that ſome of th' Antients by the Egg repreſented the World, others the Earth, and others the *Chaos*. But he will have thoſe who repreſented the World and the *Chaos* by it, to have talkt by rote; or through an ill underſtanding, or being byaſs'd by their private Opinions to have wreſted the ſignification of it, from what the wiſeſt among th' Ancients thought. This indeed would be an eaſie way of refuting th' Ancients if it would paſs, but when we particularly conſider what they have ſaid in this point, we ſhall not find a Man of them that favours th' Authors particular Opinion; and in my firſt Book, I think, I have ſhewn it a notorious error if they had. c. 5.

There are three ways then of conſidering the Doctrine of the Ancients concerning the *Mundane Egg*; firſt, how the Egg is compar'd, particularly to the Earth or ſublunary Region. Secondly, how to the whole Univerſe conſiſting of the Heavens and the Earth. Thirdly, how to the *Chaos*. In reference to the firſt, *Alexander Aphrodiſeus* ſays, that an Egg comprehends all the qualities of th' Elements, and plainly ſhews thoſe four firſt Principles of things within itſelf; the cruſty ſhell reſembles the Earth, it being cold and dry, the White carries the nature of water, being cold and moiſt; the Spirit contained in the White is for air, being hot and moiſt; and the Yolk repreſents the Fire, having moſt of heat, and leſs of drought, nor is it without the colour of Fire: Briefly he ſays, that the likeneſs of the whole Univerſe, which we call the World, is ſhewn in an Egg; for it conſiſts of four Elements, and has a kind of ſphærical Figure, and carries within it a Principle of Life. Thus we ſee he makes the ſublunary Region an Egg inverted, reſembling the Yolk to the *Æther*, and the Shell to the Earth, contrary to the Authors Opinion. Secondly, the Egg is reſembled to the whole Univerſe by *Varro*, the moſt learned among the *Romans*, as *Probus* on *Virgil*'s ſixth *Eclogue* acquaints us ſaying, that *Varro* compar'd the Heavens to the Shell of an Egg, *Problem.* l. 2. § 84.

and the Earth to the Yolk. *Achilles Tatius* also, quoted by the Author, when he tells us, that the followers of *Orpheus* affirm the World to be oval, as an Egg, he says it of the whole Universe, as *Varro* does, which no way advantages the Authors Opinion, applied particularly to the Earth; and the inward envelopings he supposes it had. *Ptolomy* also, in his compost, says, that the Elements and all things compos'd of them, are inclos'd within the first Heaven, or the Heaven of the Moon, as the Yolk of an Egg is within the White.

c. 15.

But the main Doctrine of the Ancients concerning the Egg (as the Author himself owns) was by comparing it to the World in its Origin, or as it rose from a *Chaos*; they setting forth, that as particular Generations are from Eggs, so the whole World rose from it. Thus *Plutarch* tells us, it was the Opinion of *Orpheus* and *Pythagoras*, that the Egg was the principle and ordinary source of Generation; and that *Orpheus* held the Egg not only more ancient than the Hen, but to have the Seniority of all things in the World. Now though we have no ground to think that the Ancients were as good Egg Philosophers, as the World has now, by the help of late Anatomical Researches, assisted by our Opticks; yet *Plutarch* to exemplifie Generations, and the rise of things from Eggs, says thus. The World containing many differing species of Animals, there is not one species of them, but passes by the Generation of the Egg; for the Egg produces volatiles, which are Birds; swimming Creatures, which are Fishes, in an infinite number; terrestial Animals, as Lizards; Amphibious Animals, which live both in the Waters, and on the Earth, as Crocodiles; such as have but two feet, as Poultry; such as have no feet as the Serpent; and those that have many as Grashoppers: Whence *Plutarch* concludes, it is not therefore without great reason, that the Egg is consecrated to the sacred Ceremonies of *Bacchus*, as a representation of the Author of nature, who produces and comprehends in itself all things. *Macrobius* also, who seems in a manner a Transcriber from *Plutarch*,

Sympos. *l.* 2. *c.* 3.

Saturn. *l.* 7. *c.* 16.

Plutarch, ſays, thoſe that are initiated in the ſacred Ceremonies of *Liber Pater*, pay a veneration to the Egg in this reſpect; that from its ſmooth, even, and almoſt Spherical Figure, ſhut up in every part, and including life within it, it may be call'd a Type of the World, and the World by the conſent of all Men is the principle of the Univerſe; he ſays further, as the Elements exiſted at firſt and then the other bodies were made of the mixture of them; ſo the ſeminal reaſons which are in an Egg, are to be lookt upon as certain Elements of the Hen. Thus we find the great Doctrine of the *Mundane Egg* referr'd to the Generation of all things from the *Chaos*, concerning which the Doctrin of the Ancients runs thus, as I find it ſtated by a certain Author.

They ſay the *Chaos* was before all things, and that in a long ſeries of duration, it ſettled in itſelf a Center and a Circumference, gathered together in the form of a vaſt Egg; upon the breaking of which, a certain kind of Perſon of a double form aroſe, being both Male and Female, and call'd *Phaneta*: out of this came Heaven and Earth, out of Heaven came ſix Males, which they call *Titans*; *Oceanus*, *Cæus*, *Crius*, *Hyperion*, *Japetus*, *Cronos* or *Saturn*; from the Earth ſix Women; *Thya*, *Rhea*, *Themis*, *Mnemoſyne*, *Thetis*, *Hebe*; of all theſe, he that was firſt born of Heaven, took the firſt Daughter of the Earth to Wife; the ſecond, the ſecond, *&c. Saturn* therefore took *Rhea*, &c.

From this Doctrin, we as plainly ſee how fairly the Analogy holds betwixt the Generation of the World, upon the diſruption of the *Chaodical Egg*, and the particular Generations and riſe of Animals from their reſpective ſpecifical Eggs; as we may ſee how forc'd and unnatural it would be to apply this Doctrin only to the Earth, and its diſruption at the deluge; for at the diſruption of the *Mundane Egg*, upon the appearance of *Phaneta*, which *Orpheus* makes the ſame with *Eros*, or *Love*, the Heavens and Earth, with all their beauteous ornament aroſe; as upon the diſruption of particular Eggs, the Chick with all

all that admirable Mechaniſm in the ſtructure of its parts, and the advantage of Animal life comes forth; whereas if this Doctrine ſhall be apply'd particularly to the Antediluvian Earth (as repreſented by the Author) and it ſhall be ſaid, that that Earth after ſixteen hundred years Incubation of the Sun, upon its diſruption produc'd this preſent World, where is the Analogy with particular Generations from their reſpective Eggs? Since upon the diſruption of that Earth, the miſerable Chick within (according to the Authors own Hypotheſis) was found no way comparable to the Shell it had before; the Antediluvian Earth far tranſcending the preſent; ſo that if that Earth muſt have been an Egg, it was but an addled one.

The Author therefore has given the Earth an oval Figure, only to ſerve his Hypotheſis, for the Courſe of his Rivers (as I have intimated before) and if the Sectators of *Orpheus*, or poſſibly any others of the Ancients gave the Earth itſelf an oval Figure; not a Man of them gives the leaſt Intimation of any inward envelopings it had anſwering to thoſe in an Egg, as the Author does; who by over-ſtraining the matter ſeems to leave a ſubſtance by purſuing a Shadow; thereby wholly perverting the Analogy betwixt the Egg and the World, which thoſe Ancients endeavour'd to ſet forth. And whatever formerly has been variouſly ſaid concerning the Figure of the Earth, whether as oval or elſe, we know the opinion of its ſpherical Figure has generally obtain'd, as lookt upon to be demonſtrated. And again, if Eggs are commonly of ſomewhat an oval form, there are particular reaſons for it, the directer of Natures Mechaniſm giving them that Figure, either for the greater eaſe in Excluſion, according to the ſtructure of the parts, through which they are then to paſs; or for the more convenient ſite of the Animal to be form'd within; beſides that when Eggs are form'd, the fluid matter is not free to run into that Figure it would, the film encompaſſing them being in ſome part connected to the *Ovarium*, and they are alſo preſt upon by other Eggs; whereas neither of theſe reaſons, nor any others,

I conceive,

I conceive, are to be found in the Earth; and that the Ancients could not nicely inſiſt upon an Analogy, betwixt the World and an Egg for its oval Figure, it appears from hence, that Eggs generally are only oblong and not properly oval, they being much larger at one end than at the other.

The ſecond point conſider'd by the Author in this Chapter, is the uninhabitableneſs of the *Torrid Zone*, concerning which he ſays thus. But nothing ſeems more remarkable than the uninhabitability of the *Torrid Zone*, if we conſider what a general fame and belief it had among the Ancients; and yet in the preſent form of the Earth, we find no ſuch thing, nor any foundation for it: I cannot believe that this was ſo univerſally receiv'd upon a ſlight preſumption, only becauſe it lay under the Courſe of the Sun, if the Sun had the ſame Latitude from the Equator in his Courſe and Motion that he has now, *&c.* he inſtances ſeveral of the Ancient *Philoſophers*, *Aſtronomers*, and *Geographers*, who held that *Zone* uninhabitable; and adds, that ſome of the Ancient Philoſophers whom he alſo names, held that the Poles of the World did once change their Situation, and were at firſt in another poſture from what they are now, till that Inclination happen'd, *&c.* and concludes that theſe Opinions of the Ancients, muſt refer to that State of things which he has repreſented in his Antediluvian World.

To this I anſwer, that it ſeems no wonder it ſhould be the common receiv'd Opinion among the Ancients, that the *Torrid Zone* was uninhabitable; for navigation being not come to its perfection, *America* undiſcover'd, and no trading eſtabliſh'd by Land to thoſe parts of *Africa*, that lye under the *Torrid Zone*, and the great heats found in the neighbouring Climates to it, might naturally induce ſuch a belief in them, ſo that we may allow it to have paſt as a negative Tradition among them, for that no Man had attempted a diſcovery; but to conclude that this was a poſitive Tradition among them, deriv'd from Antediluvian times, on a ſuppos'd differing poſition, which the Heavens

Heavens or Earth then had; it's more than the thing will bear; neither was that Opinion of the uninhabitableneſs of the *Torrid Zone* ſo general in Ancient times, but ſome Patrons of the Earth, merely upon a ſtreſs of reaſoning, always ſaid nay to it. Thus *Plutarch* tells us, that *Pythagoras* (as great a Man as any among the *Greeks*, and more ancient than any the Author has nam'd for the contrary Opinion) held the *Torrid Zone* habitable, and a temperate Region, as being in the midſt betwixt that of the Summer, and that of the Winter; and certainly *Pythagoras* was as likely a Man as any among the Ancients to have known ſuch a Tradition, and to have faithfully convey'd it to poſterity if there had been any ground for it, himſelf and *Orpheus* being judg'd by many to have been knowing in the *Moſaick Cabala*, concerning the true Syſtem of the World. *Ptolomy* alſo ſays, many contend, that the parts near the Equinoctial are inhabited, as being the moſt temperate Region; becauſe the Sun neither ſtays in the vertical points, but makes ſwift receſſes according to Latitude from the Equinoctial points; whence the Summer is rendred temperate; neither in the Solſtices is it far from the *Vertex*, wherefore the Winters muſt be very mild. *Bede* quotes this paſſage and adds, but what thoſe habitations are, we cannot ſay with any likely ground; for Men have not paſs'd thither even to this day; wherefore what is ſaid of it may be lookt upon rather as a conjecture, than a true Hiſtory. *Tertullian* alſo held the *Torrid Zone* a temperate Region, and plac'd *Paradiſe* in it, and ſo did *Nicephoras*, according to the Opinion of *Theophilus*; the like did *Bonaventure* and *Durandus* of later years; and *Avicenna* among the *Arabians* held that Region temperate. Here alſo it may be noted that generally thoſe that held the uninhabitableneſs of the *Torrid Zone*, held likewiſe the two Polar Zones uninhabitable through continual froſts there; ſo that the Tradition of the one ought to be held as well as that of the other, which would deſtroy the Authors Hypotheſis, for the ſource of his Waters, as I have intimated before.

De Placit. Phil. l. 3. c. 14.

In Almag. l. 2. c. 6.

L. de Nat. Rerum.

As

As to thoſe Philoſophers, mention'd by the Author to have held that the Poles of the World once chang'd their Situation, I know no reaſon we have to follow them in it, more than a multitude of other erroneous Opinions, which we find amongſt the ancient Philoſophers; Ignonorance in Coſmography being an Epidemical diſtemper amongſt them; ſo that *Plutarch* tells us *Pythagoras* was ſaid to be the firſt who bethought him of the Obliqueneſs of the Zodiack, which Invention ſome aſcribe to *Oenopides* of *Chius*. The ſame tells us *Parmenides* was the firſt, who limited the places inhabited on the Earth; to wit, thoſe that are in the two habitable Zones, to the Tropick Circles. What wonder then that the Ancients ſhould lie under great miſtakes in things relating to that Knowledge? But the Author urges in his Anſwer to Mr. *Warren*, that *Diogenes*, *Anaxagoras*, *Empedocles*, *Leucippus* and *Democritus* ſay, there was once a Change of the Poles, therefore it muſt be lookt upon as a Tradition amongſt the Ancients, for which they are good Teſtimonies: But I would ask the Author whether either of thoſe Philoſophers deliver their Opinion as a Tradition among the Ancients? *Plutarch*, whence he quotes their Opinions, entitles his Book *The Opinions of the Philoſophers*, and delivers this as their particular Opinion, and not as a Tradition, and aſſigns the ſeveral Reaſons they went upon, which are all found to be erroneous; and to expect that we ſhould receive their Opinion as a Tradition, and acquieſce in it without any farther Ground, ſeems to me altogether as unreaſonable as to ſay, that becauſe *Diagoras*, *Theodorus Cyreneus*, *Evemeras*, *Euripides*, mentioned alſo by *Plutarch*, and others of the ancient Philoſophers, held there was no Deity, therefore this muſt be lookt upon as a well-grounded Tradition, and fit for us to receive, that there is no Deity; This is too hard putting upon our Reaſon. Well, but the Author grants their Reaſons are falſe, but ſays, it would be as injudicious to exclude them from being Witneſſes, or fair Teſtimonies of ſuch a thing, becauſe they do not Philoſophiſe well a-

De Plut. Phil. l. 2. *c.* 12.

Ib. l. 3. *c.* 11.

C. 8.

bout that Change; as if we ſhould deny that there was ſuch a War as the *Peloponeſian War*, becauſe the Hiſtorian has not aſſign'd the true Cauſes and Reaſons of it: or to deny that a Comet appear'd in ſuch a Year, becauſe a Perſon that makes mention of it, has not given a good account of the generation of it, nor of the Cauſes of its form and motion. I anſwer, That I do not exclude them from being Witneſſes meerly becauſe of the falſe Reaſons they give for what they ſay; but becauſe that they neither own themſelves as Witneſſes, neither does it any way appear that what they deliver, is as they are VVitneſſes, but meerly from their own fancy; as it may be ſaid of *Diagoras* and the reſt that held a non-exiſtence of a Deity. And as to the Inſtances of the *Peloponeſian War* and the Comet, there is a vaſt diſparity betwixt theſe and the other: for the *Peloponeſian War* and the Comet are notorious Facts convey'd down to us by every Hiſtorian and Aſtronomer *nemine contradicente*, as they receiv'd it from time to time from unqueſtionable Hands. But what are thoſe five Philoſophers to the whole Body of the Philoſophers both before and after them, who mention no ſuch thing. Nor do thoſe five affirm the Change of the Poles otherwiſe than their private Opinion; and the Reaſons they aſſign for it are ſo frivolous, that *Valleſius* aptly calls them *Ineptiæ Infantilis illius Philoſophiæ*, and ſhews the erroneous Ground they went upon. But becauſe the Author does not inſiſt upon the validity of their Reaſons, I ſhall not examine them here, but refer the Reader to *Valleſius*.

De ſacr. Phil. c. 50.

The Author adds ſome other Witneſſes for this Change of the Poſture of the Earth and Heavens, *viz.* *Plato*, the *Poets*, ſome *Chriſtian Fathers*, and *Jewiſh Doctors*, who all juſtifie that in the firſt Ages there was a conſtant Spring, ſo that the Heavens and Earth muſt have chang'd their Poſture ſince. But I conceive I have ſufficiently anſwer'd all this in my precedent and and ſome other Chapters: and hope the Author will not go about to put upon us Allegorical Fictions for Hiſtorical Truths.

Another

Another thing the Author endeavours to give an account of in this Chapter is, how *America* came to be peopled, which he thinks is eaſily anſwered according to his Hypotheſis, *viz.* that the *Antediluvian* Earth being ſmooth, Men could freely paſs before the Flood to all parts of this Continent; and if they could not then paſs into the other Hemiſphere beyond the *Torrid Zone*; he ſays, Providence ſeems to have made proviſion for that, in tranſplanting *Adam* into this Hemiſphere, after he had lain the foundation of a World in the other: and concludes, that God foreſeeing how many Continents the Earth would be divided into after the ceaſing of the Flood, made proviſion to ſave a remnant in every Continent, that the Race of Mankind might not be quite extinct in any of them.

As to this Aſſertion, I ſhall leave it to the judgment of Divines how far we muſt be determin'd by the Text of *Moſes* as to a deſtruction of all Mankind, ſaving *Noah* and his Family in the Deluge there deſcrib'd, and ſhall only offer what follows from common Reaſon.

Firſt, It will concern the Author to conſider how his Aſſertion here can conſiſt with what he has ſet forth concerning the univerſality of the Deluge in the ſecond Chapter of his firſt Book, where he reaſons againſt thoſe who have endeavoured to repreſent *Noah*'s Flood, as a partial Deluge, affecting only a particular Countrey, and urges thus:

I cannot but look upon the Deluge as a much more conſiderable thing than theſe Authors would repreſent it, and as a kind of Diſſolution of Nature. *Moſes* calls it a deſtroying of the Earth as well as of Mankind. And beneath, he ſays, St. *Peter* compares the Conflagration with the Deluge, as two general diſſolutions of Nature: and one may as well ſay, that the Conflagration ſhall be only National, as to ſay that the Deluge was ſo. And again, we ſee that after the Flood the Bleſſing for Multiplication, and for repleniſhing the Earth with Inhabi-

tants, was as ſolemnly pronounc'd by God Almighty, as at the firſt Creation of Man, *Gen.* 9. 1. and *Gen.* 1. 28. Theſe Conſiderations, he ſays, he thinks might be ſufficient to give us aſſurance from divine Writ, of the univerſality of the Deluge; and yet that *Moſes* affords anonother Argument as demonſtrative as any, when in the Hiſtory of the Deluge he ſays, *Gen.* 7. 19. The VVaters exceedingly prevailed upon the Earth, and all the higheſt Hills that were under the whole Heavens were cover'd, all the high Hills that were *under the whole Heavens*, then quite round the Earth. And in his *Latine* Copy, he ſays, *Moſes*'s Hiſtory adds particularly, the thing being as it were meaſur'd and accurately examin'd, that the Waters overflowed the higheſt Mountains fifteen Cubits; which Mark, he judges to be added not without Providence, that we might thence gather, by a Teſtimony not to be gainſaid, that the Deluge did not keep itſelf within the limits of any one Region whatſoever. And much more the Author urges both in his *Engliſh* and *Latin* Copies to the ſame purpoſe; and how all this can conſiſt with a preſervation of ſome Remnant of Men in every Continent, at the time of the Deluge, I muſt leave it to him to conſider.

Secondly, According to the Authors own Hypotheſis, when he ſays, that the Paſſages North and South being not free, Men could not go out of one Hemiſphere into the other, but Providence ſeems to have made a Proviſion for that, in tranſporting *Adam* into this Hemiſphere, after he had lain a foundation for a World in the other; I hope he does not mean by this, that *Adam* left any Children in the other Hemiſphere to people it, and be a foundation of a World there. It being a common Opinion that *Adam* and *Eve* were but a few hours in *Paradiſe* before they were expulſt, and that expulſion being ſuppos'd by the Author to be into this Hemiſphere, there were no People to remain in the other. Wherefore
c. 3. (as I have intimated before) if the Author's Hypotheſis muſt ſtand, it muſt be with theſe Abſurdities: Firſt, that upon

upon the expulsion of *Adam* and *Eve* out of *Paradise*, God must have miraculously convey'd them through the *Torrid Zone* (which the Author supposes as impassable as a burning Furnace) into this Hemisphere. Secondly, After *Adam* had Children God must have wrought another Miracle, to have convey'd some of them into the other Hemisphere to People it; and it would have been a Curiosity to know which of *Adam*'s Children were convey'd thither, *Cain* we find must have been one, because he is said, *Gen.* 4. 16. to have dwelt on *the East of Eden*, which could not be in this Hemisphere, if *Paradise* were in the other; and it's much that living so near *Paradise*, and being past the *flaming Sword* he should not get into it, as well as all descended from him to the Flood, though his Crime could hardly deserve that Paradisiacal Continent for his Habitation. Thirdly, God must have wrought a third Miracle to have brought all Animals there of differing Species from those in this Hemisphere, to the *Ark* at the time of the Deluge, unless another *Ark* were built in the other Hemisphere; Whereas the Author says in his first Book, that *Noah's Ark* was the *C. 6.* the first Ship, or Vessel of bulk that ever was built in the World.

And I would ask, whether the Author thinks that a Man may not give a rational account of the peopling of *America*, without being clog'd with so many Absurdities; I think it very easie and natural to imagine, supposing the first Plantation in this Hemisphere, and the VVorld always as it is, how without any Miracle, some small Vessels with People in them, might have been driven by some Storm, on the Continent of *America* from the more Easterly Coasts of the VVorld: such small Vessels being a thing of common Notion; so that I think we may reasonably conclude them to have been almost as ancient as Mankind. Moreover, we know that many Jewish Customs were found among the *Americans*, on their first discovery; and *Ralegh* tells us, that in *Mexico*, when first discover'd, there were found written Books

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after the manner of thoſe Hieroglyphicks, anciently us'd by the *Egyptians* and *Ethiopians:* but to require it to be particularly made out when, and by whom, *America* receiv'd its firſt Inhabitants, would be an unreaſonable expectation.

Chap. IX.

HERE the Author endeavours to obviate an Objection againſt his *Theory*, viz. That if there had been ſuch a Primitive Earth as he pretends, the fame of of it would have ſounded throughout all Antiquity; and he ſets forth that the moſt conſiderable Records of Learning are loſt, whence a confirmation of it might have been expected.

This Chapter containing little new, I ſhall have but little to ſay againſt it. The following particulars may be noted.

1. He here confeſſes, that it has been generally thought or preſum'd that the World before the Flood, was of the ſame Form and Conſtitution with the preſent VVorld. Now this ſeems to make againſt him, but he will have this imputed to the loſs of true Records, which is but a *gratis Dictum.*

2. Speaking of the *Jews* and *Chriſtians*, he ſays, they had Traditions among them, that there was no Rain from the beginning of the VVorld to the Deluge, and that there were no Mountains till the Flood, and ſuch like. The Ancient ordinary Gloſs upon *Geneſis*, which ſome make 800 Years old, mentions both theſe Opinions, ſo does *Hiſtoria Scholaſtica*, *Alcuinus*, *Rabanus Maurus*, *Lyranus*, and ſuch Collectors of Antiquity, *&c.*

To this I anſwer, That every trifling ungrounded Opinion is not to be lookt upon as a Tradition: neither have we reaſon to be govern'd by what thoſe Authors have ſaid in this Point, unleſs they had told us from what

what Authors of Credit they had it: or had urg'd it as a conſtant Tradition to be relied on. Perhaps they took their Notion from the Author, *De mirabilibus Scripturæ* (by ſome ſuppos'd to be St. *Auſtin*) who ſays, that poſſibly the firſt Age of the World was without Rains and Storms, and that the Earth was fed with morning and evening Dews: and let this go as far as it may.

Laſtly, the Author ſays, but to carry this Objection as far as may be, let us ſuppoſe it to be urg'd ſtill in the laſt place, that though theſe Humane Writings have periſh'd, or are imperfect, yet in the Divine Writings at leaſt, we might expect that the memory of the old World, and of the Primitive Earth, ſhould have been preſerv'd.

Now, I confeſs, I am of this Opinion, notwithſtanding any thing may be ſaid by the Author to the contrary; for tho I agree with *Luther* in his *Chronology*, that the Flood, as commonly underſtood, was the moſt horrible of all horrible things, excepting the Crucifixion of the Son of God, and what may be expected at the General Conflagration: Conſidering that not only a World of Relations of all kinds, and Friends of *Noah* muſt have periſh'd; but that even the whole Church of God, as well as that of *Cain* and the *Serpent*, were then utterly ſubverted, only eight Souls being ſav'd: Yet with all this, if the Earth upon the Deluge had been altered from a General Paradiſiacal State, to a State ſo much inferior to it, as the Author has repreſented; I cannot believe but *Moſes*, who made it his buſineſs to ſet forth and exaggerate the Judgments of God on Sinners, would have plainly recorded this in his Law; for that it would have been a conſiderable aggravation to the Judgment, and perhaps more affecting Poſterity than the other part of it had done; and conſequently ought to have been ſaid, and inculcated to them, to deter them from a relapſe into ſin.

Th' Author has two Chapters more in this Book, whereof the firſt treats concerning the Author of Nature; which, beſides, that the Argument in its nature does not bear oppoſition,

ſition, I muſt own to be well and ſoundly reaſon'd; neither have I any thing to offer againſt it; and ſo, as to the laſt Chapter which treats concerning natural Providence, I have nothing to ſay to it, unleſs it be to the latter part of it, where he ſumms up what he has ſaid of the Form of the Primæval Earth, the Diſruption of it at the Deluge, the Seat of *Paradiſe*, *&c.* of all which he ſays he profeſſes his full belief, and againſt all which, I have already offer'd as much as at preſent I have thought fit.

THE CONCLUSION.

THUS I have gathered together a few of thoſe voluminous Objections, which may be brought againſt this *Theory*; and I hope without any breach of *Decorum* towards the Learned Author of it, to whom I heartily pay my ſhare of thanks for the great pains he has taken in compoſing it; it having given me an occaſion to look into ſome things of Antiquity with more attention, than perhaps otherwiſe I might have us'd. And indeed, when I firſt perus'd it, I could hardly think that this *Theory*, how learnedly ſoever ſet off by the Author could be his ſerious ſenſe, in determining the truth of the points there conſider'd; but I conceiv'd that by this Work carrying in it ſo much ſpecious Paradoxical Novelty, he had a mind only to ſet Men a thinking on thoſe things, of which, perhaps, we are all too unmindful. But it would be uncivil now to queſtion the Authors full Belief of his *Theory*, ſince in his Anſwer to Mr. *Warren*, he is pleaſed to repeat that he profeſſes his full aſſent to the ſubſtance of it, and looks upon it as being more than a bare Hypotheſis, it being a Reality, and carrying more than a moral Certainty; and conſequently it muſt carry either a Phyſical or Metaphyſical Certainty. If the former it muſt be

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no leſs certain than that the Sun will riſe every day above our Horizon, if the latter, it ſtands the Teſt of Omnipotence. We find that *Cartes* dar'd not confide ſo much in the Hypotheſis he ſet up for ſolving the *Phænomena* of the Earth; tho, in my Opinion, it be leſs lyable to Objections than the Authors is; for he concludes only thus. 'Nevertheleſs I would not infer from all theſe things, 'that this World was created after the manner that I 'have repreſented it; for it's much more likely that God 'made it ſuch from the beginning as it was to continue. 'But the nature of things may be much more eaſily ap- 'prehended, when they are lookt upon ſo riſing by de- 'grees, than when they are conſider'd only as compleated 'and perfect. But to proceed, the points which the Author has here undertaken to determine by his Hypotheſis, ſeem to me of great weight and difficulty; ſo that a Man may here aptly ſay with *Maximus Tyrius*. 'It's a 'thing of no ſmall labour to arrive at truth and right rea- 'ſoning; for the greater vigour of underſtanding any 'Man has, the greater Streights he finds himſelf reduc'd 'to in judging. To bring things to a period, I ſhall be free to give my thoughts of theſe matters, as follows. *L. de Methodo.* *Serm.* 34.

I believe then (with reverence be it ſaid to thoſe many Learned Perſons who have attempted it) it was beſide the intent of the Prophets that theſe *Magnalia Dei*, the *Creation*, *Deluge* and *Conflagration*, the *new Heavens and new Earth*, &c. ſhould ever be brought under a Phyſiological Conſideration; not that I any way doubt the reality of either; but becauſe I look upon them as works grounded on an extraordinary Providence, and muſt own that as often as I have apply'd my underſtanding to the conſideration of either, I have alway found my ſelf abſorpt in Miracle. To be as plain as I may in this point, I muſt conſider two ſorts of Writers among the Ancients, whether *Jews*, *Gentils*, or *Chriſtians*; either they were of the *Myſtæ*, being acquainted in Symbolical Learning; or they were literal Men and mere Phyſiologers: There is a vaſt difference in the procedure of theſe two ſorts

of Men in what they Write: and to conſider it firſt among the *Gentils*; I think it too manifeſt to be brought in diſpute, that many of them were initiated in Prophetick Myſteries (the Spirit of Prophecy being *inter dona gratis data*) as among the *Greek* Poets, *Orpheus*, *Homer*, *Heſiod*, *Theocritus*, and others; and ſo among the *Latins*, *Virgil*, *Ovid*, *Lucan*, *Claudian*, and many more; to theſe we may add the *Sibyls*, the Ancient *Magi*, and the *Druids*, who were *Pythagoreans*, and many of the *Platoniſts*. Now the main Scope of theſe Mens Writings being a Moral and Divine Inſtitution, and quite differing from ſuch as write merely as Phyſiologers; when they came to write of natural *Phænomena*, or to perſonate external nature, and to ſet forth civil facts, (their Writings being generally Symbolical) they matter'd not whether what they ſet forth did exactly quadrate with truth; but the thing they chiefly attended to was ſo to ſet forth thoſe *Phænomena* and civil facts, that they ſhould carry a fair Analogy with the thing they had a mind to ſymbolize. And, as *Hierom* obſerves, the Parabolical Style has been much in eſteem among the People of the *Levant*; and the Learned Father *Simon* ſays thus of it: 'ſome have thought that ev'n the Books of *Job*, *Tobit*, 'and *Judith* were not ſo much Hiſtories, as Works com-'pos'd in this Parabolical Style, being holy Fictions, which 'were profitable: This manner of Parabolical Writing he 'ſays, is ordinary enough with the Authors of the *New* '*Teſtament*, who give ſo good circumſtances ſometimes to 'theſe Parables, that one would be apt to imagine them to 'be true Hiſtories, if we were not advertiz'd that they 'are Parables. This manner of inſtructing the People 'always pleas'd the *Phariſees*, and their *Talmud*, and 'moſt part of their Ancient Books are fill'd with theſe 'ſorts of Allegorical Fictions, which ought not to be 'explain'd according to the Letter, as though they were 'true Hiſtories. *Valleſius* alſo obſerves, that in many places of the Scriptures there occur Moral Fables or Apologues, or Parables, or whatever you pleaſe to call them,

De Sacr. Phil. c. 3.

them, which ſay one thing in the Letter, and allegorically intimate another; and that there is no uſeful way of Philoſophizing, which has been excogitated by thoſe who have endeavoured to compoſe manners, but may be found with more exactneſs in the *Scriptures*. Now whether the fact recorded in the *Scriptures*, be an Hiſtory, or a Parable, or an Hiſtory intermixt with a Parable, it is not for all that leſs true or divine, or any way derogating from the Dignity of *Sacred Writ*. But there are theſe great differences betwixt the *Scriptures*, and the Writings of the *Gentils* (tho both are in good part ſymbolical, and intending a Moral and Divine Inſtitution.) Firſt, the *Poets* among the *Gentils* often injudiciouſly and impiouſly aſcribe to God things unbecoming him, as *Joſephus* rightly obſerves; whereas in the *Scriptures*, nothing is aſcrib'd to him unbecoming his Magnificence, but all things are ſet forth conformably to the univerſal nature; from which ground it may be ſaid, that as the *Rod* of *Moſes* devour'd all the Magicians *Rods*, ſo the God of *Moſes* overpowered all the Gods of the *Gentils*. And ſecondly, that in the *Scriptures* thoſe great Facts, the *Creation*, *Deluge* and *Conflagration*, the *new Heavens and new Earth*, *Paradiſe*, the *raiſing of the Dead*, and many other ſtrange things there mentioned, unaccountable from natural Principles, were and will be Realities beſide their being Symbols; whereas, whatever is ſet forth by the *Gentils* concerning any of thoſe things, or any other ſtrange Facts, it's merely Symbolical, being excogitated and feigned by them only to carry on a Divine Law, and to ſet forth a certain Doctrine analogically relating to the Spirit. For as among all ancient Nations, as, the *Chaldæans*, *Perſians*, *Egyptians*, *Ethiopians*, *Indians*, *Celts*, and indeed all Nations, who were partakers of the *Grand Theorem* of the Ancients, the ſame Men were Prieſts and Philoſophers, and thoſe the only Cultivators and Keepers of all Sciences, both in reference to natural and ſacred knowledge: So their chief Scope being a Divine Inſtitution, they ſtill ſo perſonated the

Antiq. Jud. c. 1.

great facts of external nature, as thereby covertly to carry on the other; and ſo that the ſolemn outward Story ſerv'd for training on the People, while the inward Myſtery was for the more ſolid Inſtitution of the Learned. I may give an Inſtance of this their proceeding in reference to the *Deluge* ſet forth by them. A Learned Prelate in his *Origines Sacræ*, ſays, that one reaſon of the corruption of the ancient Tradition concerning *Noah's Flood*, was, that the *Gentils* attributed what was done by the great Anceſtors of mankind to ſome Perſons of their own Nations. Thus the *Theſſalians* make *Deucalion* to be the Perſon who eſcap'd the Flood, and from whom the World was Peopled after it: And whoever compares the Relation of the Flood of *Deucalion* in *Apollodorus* with that in the *Scripture*, might eaſily render *Apollodorus* his *Greek* in the Language of the *Scriptures*, only changing *Greece* into the whole Earth, *Deucalion* into *Noah*, *Parnaſſus* into *Ararat*, and *Jupiter* into *Jehova*. On the ſame account the *Athenians* attribute the Flood to *Ogyges*, not that the Flood of *Ogyges* and *Deucalion* were particular and diſtinct *Deluges*, which many have taken a great deal of needleſs pains to place in their ſeveral Ages; but as *Deucalion* was of the eldeſt memory in *Theſſaly*, ſo was *Ogyges* at *Athens*; and ſo the Flood, as being a matter of remoteſt antiquity, was on the ſame account in both places attributed to both theſe; becauſe as Mankind was ſuppos'd to begin again after the Flood, ſo they had among them no memory extant of any elder than theſe two, from whom on that account they ſuppos'd Mankind deriv'd. And on the ſame reaſon it may be ſuppos'd, that the *Aſſyrians* attribute the Flood to *Xiſuthrus*, whom they ſuppos'd to be a King of *Aſſyria*; but the circumſtances of the Story, as deliver'd by *Alexander Polyhiſtor*, and *Abydenus*, are ſuch as make it clear to be only a remainder of the Univerſal Flood, which hapn'd in the time of *Noah*. So the *Theſſalians* make *Prometheus* to be the *Protoplaſt*; the *Peloponeſians Phoroneus*. So far this Learned Prelate concerning

l. 3. *c.* 5.

Apollod. Bibl. l. 1. *p.* 19.

Cyril. contr. Julian. l. 1.

cerning the Corruption of the ancient Tradition by the *Gentils*, as they ſuppos'd all that was convey'd by it, to have been acted among themſelves; which he conceives may be imputed partly to their ignorance of the State of their ancient times, and partly to their pride, leſt they ſhould ſeem to come behind others in matters of Antiquity.

Now to reſolve this matter as far as my reaſon will bear, all that I can conceive of it is this. The Ancient *Gentils*, as they came acquainted with the Ancient Tradition of the *Jews*, deriv'd from *Moſes* and the *Patriarchs*, concerning a firſt Man, from whom all Mankind was deſcended; and a reparation of Mankind after a Deluge (tho whether they believ'd any ſuch things really to have been, it does not appear to me) and at length coming to be initiated and well inſtructed in the *Grand Theorem* of the *Egyptians*, (in the deep inſight, and uſe of which, *Moſes* far tranſcended the *Egyptians* themſelves) carrying in it the power of Religion, and a conſummation of Wiſdom, in order to the Government and Welfare of Mankind; they thereby knew that certain Symbolical Myſteries were contain'd under the foreſaid Doctrine; and that it little imported Man whether any ſuch things really were, but greatly that they ſhould be perſonated; and therefore as they had a mind to propagate the ſame admirable Learning among themſelves, they introduc'd *Protoplaſts*, *Deluges*, and reparations of Mankind in their own Country; and from the ſame fountain proceeded the accounts their Poets give of a *Chaos*, the formation of the World, the *Elyſian Fields*, &c. and this ſeems to me the moſt probable account, how the *Gentils* came to celebrate in their Writings thoſe great Facts, in their fabulous way. And withal it is to be obſerv'd, that ſome of the *Jews* and *Chriſtians* have wholly allegoriz'd ſome of thoſe great Facts, as recorded in *Sacred Writ*: ſo we find that *Philo*, being an *Heleniſt Jew*, and converſing with the *Greeks*, contrary to the commonly receiv'd Opinion among *Jews* and *Chriſtians*

ſtians, wholly allegoriz'd *Paradiſe*, held the *Creation* inſtantaneous, expounded the *Deluge* in his Allegorical way, *&c.* and he has had followers both amongſt *Chriſtians* and *Jews*. And this we may further note, that though thoſe great Facts, recorded in the *Scriptures* (according to the more generally receiv'd Opinion of Divines, to which we ought to ſubmit) are receiv'd as Realities; yet it ſeems it was not the deſign of Providence, we ſhould chiefly attend to thoſe Facts, but rather to the Symbolical Myſteries contain'd under them, which far more nearly concern us: Wherefore we find God thought it not neceſſary for us that we ſhould preciſely know the time of the Worlds beginning, there being that difference in the *Hebrew*, *Samaritan*, and *Septuagint* Texts concerning that in the Opinion of Learned Perſons, it's impoſſible to come to a certainty in the Point; and the certainty of the time of the *Deluge* depending on the certainty of the time of the Creation, this being unknown the other cannot; tho I ſhall not conceal, that I hear of a Perſon now living skill'd in the *Cabbala Sacra*, who ſays he can plainly demonſtrate from the *Hebrew* Letters of many words in the *Bible*, numerically conſidered, that the time ſubſtituted by *Moſes* for the Creation, is exactly agreeing with the *Hebrew* Chronology. So as to the Seat of *Paradiſe*, what have all thoſe made of it, who have been in queſt after it, but fallen into a *Babel* confuſion, as having attempted a thing too great, or rather impoſſible for them: I conclude nevertheleſs, that there was a *Terreſtrial Paradiſe*, but miraculouſly founded, for had the *Jews* ever known ſuch a place, to be made out by *Typography*, as they muſt have known it, if ſuch a thing had been to be known; I believe the Tradition of it had been as impoſſible to be loſt, as the Tradition of the place where *Hieruſalem* is ſeated. Again, as for the time appointed for the Conflagration; how many vain attempts have been made by Men for pointing forth the year in which it ſhall happen? whereas the time being elapſt which they prefixt for it, it has ſhewn

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the vanity of their undertaking; and we now hear of a Foreigner, who has lately prefixt the time for it in the year 1696. and I doubt not but many Prophets will now ſtart up, upon the expectation of the determination of this Millenary, who will aſſign ſome other ſhortly enſuing years for the ſame period; whereas Father *Simon* tells us, that the 6000 years, which with the *Jews* in their *Talmud* contain 2000 years of Inanity, that is to ſay before the Law, 2000 years of the Law, and 2000 years from the *Meſſiah*, are only a ſimple Allegory, which theſe Doctors have recounted in their Treatiſes *Sanhedrim* and *Aveda*, and which have no appearance of truth. And again, it's known that the *Greek Church* counts already above 7000 years paſt ſince the Creation; and whether they are in the right, or we, or either of us, I believe all the Chronology extant cannot convincingly determine. It's enough for us therefore to believe that a Conflagration will happen; but for us to attempt to find out the preciſe time, or any natural Cauſes for it; I believe the ſearch tranſcends the wit of Man, the Effect being beſides the ordinary Courſe of Providence; as *Aquinas* has truly ſaid, *Illa mundi deflagratio, quæ paulò ante univerſale Judicium futura eſt, non ad aliquam naturæ vim, ſed ad divinam potentiam referri debet.* *Hiſt. Crit. l. 2. c. 4.*

Indeed Dr. *Alabaſter* ſeems of another mind, where he ſays, that the Supputation of the coming of *Chriſt*, and the Worlds paſſing away, does not exceed the reach and diligent ſearch of our Underſtanding, and this for two Reaſons; firſt, becauſe the end prefixt to the World is a thing which belongs to the knowledge of Nature; for that the beginnings, middles, and ends, and cauſes, and the adminiſtration of the acts of created things, have their foundation in Nature itſelf. And the wiſe Man teſtifies that he knew the beginnings and the ends of times. Secondly, becauſe whatſoever things are to happen concerning the day of Judgment, are covertly written in the *Scriptures*; ſo that if the Veil of the Letter *Tubæ pulſat c. 1.*

Letter being remov'd, we look throughly into the *Scriptures*, we may thence draw no obſcure Teſtimonies of the truth.

Now, I look upon Dr. *Alabaſter*, tho he had been a long Student in Myſtical Divinity, to have lain under a miſtake in all this reaſoning; for firſt, to ſay that the end prefixt to the World, is a thing which belongs to the knowledge of Nature; and that the beginnings, middles, and ends, and cauſes, and adminiſtration of acts of created things, have their foundation in Nature itſelf; I conclude all this to be falſe, as I have ſet forth from *Valleſius*, in my Conſiderations on the firſt Book of the *Theory*. Again, as to the Wiſe man's teſtifying, that he knew the beginnings and the ends of times; and to what he ſays, that whatſoever things are to happen concerning the day of Judgment, are covertly written in the *Scriptures*, ſo that if the Veil of the Letter being remov'd, we look throughly into them, we may thence draw no obſcure Teſtimonies of the truth. I reply to this firſt, that the wiſe Man was inſpir'd; and as to removing the Veil of the Letter, I muſt tell him that no Man can do that, till he has ſeen the rending of the Veil of the Temple, and has been brought into the *Sanctum Sanctorum*; and then, at the coming of the Lord, he may ſee with S. *Peter*, in the Spirit, *the Heavens paſs away with a noiſe, and the Elements melt with fervent heat, the Earth alſo and the Works therein to be burnt up*. But what is all this to the ſearch of humane Reaſon? this is plain Revelation. And we find after the Dr. had made this ſpecious Offer, for prefixing a time for the Worlds Period, when he comes to make out any thing upon it, it all dwindles into a Cabaliſtical Cant; and I believe whoever ſhall attempt the like, or to aſſign natural Cauſes for the Conflagration, ſhall hardly find a better ſucceſs in it. Thus we find *Lactantius* having prefixt a time for the Worlds Period, which became elapſt without effect; *R. Azarias* the *Jew* aptly reflects upon him ſaying: That God had not made haſt

c. 7. & 8.

2. Pet. 3. 10.

haſte to do according to his ſay ſo. *Imbre Binah.* c. 43. fol. 142. And thoſe that will be medling in prefixing a time for the Worlds period, may reflect a little on that ſaying of S. *Auſtin.* 'To compute times for know-'ing when the World will have an end, ſeems to me 'but for us to have a mind to know, what Chriſt ſays no 'Man can know. *Ep.* 98. It appears, I think from the foregoing diſcourſe, that God never thought it worth while for us to know the time of the Creation, Deluge, or Conflagration, or the Seat of Paradiſe, *&c.* as not being any way material to our Salvation; and that it's in vain for us to attempt to make them out from natural cauſes. And if we always ſtick here, perhaps it may be ſaid to us, as the Learned *Boskhierus*, in his *Sacred Philipicks*, ſays of the *Jews*, who were always gaping after their Terreſtrial Paradiſe. *Et quia Judæi terræna ſemper ſomniant, cogendi ſunt vel tandem non de terrenâ ſuâ Hieroſolymâ ſemper cogitare, in quam nulla ſpes redeundi adfulgeat, ſed de cæleſti, ad quam utrique invitamur. Arcendi ab ubere lactiſugi illi ſenes, & ad cibi ſolidioris uſum fame & neceſſitate adducendi.* A ſacred famine purſuing a thoughtful mind, which will never permit it to be at reſt, but ſtill keeps it on the Wing, till it has lighted on ſome branch of Peace, and brought it home with it to the Ark; and this muſt be done by ſearching into the ſacred Symbolical ſenſe, contained under the foreſaid Myſteries, in which the Mind calmly repoſes itſelf; for otherwiſe, either with *Ixion*, we ſhall embrace a Cloud inſtead of a Beauty, by adhering to a falſe reaſon inſtead of a true one; or be carried down the ſtream with the Croud, and be wholly kept at gaze at the incomprehenſible wonder. Thus, methinks, concerning the paſſing away of this World, and a new Heavens and new Earth, Men may reſt ſatisfied with the Senſe of *Socinus. Vita hæc animalis ac terreſtris in die Judicii ceſſare debet, & ejus loco ſpiritualis & cæleſtis ſubſtitui. Quid ergo vero cœlo & verâ terrâ in illâ nobis opus erit? nonne & cœlum & terram; ut huic ani-*

Phil. 3. c. 1.

In Reſp. ad def. Fr. Puceii c. 6.

mali ac terreſtri vitæ inſervirent, Deus creavit? quâ ceſſante propter quam utrumque conditum fuit, an non & ipſa ceſſare debent? And beneath. *num fortaſſis aliquo ſole & lunâ, aliquibúſve ſtellis ad diei & noctis diſtinctionem, ad tempeſtatum viciſſitudines, ad annos notandos, propter quæ ſydera omnia creata fuerunt, opus erit nobis qui in perpetuâ luce futuri ſumus experturi, qui ſempiternam vitam vivemus? num luce hac creatâ & ipſo ſole ac lunâ ad locum illuſtrandum ubi erimus opus erit nobis, qui ipſam increatam lucem perpetuo præſentem habituri ſimus; quibúſque Deus ipſe & claritas ejus, & Dominus Jeſus agnus ille puriſſimus in æternum lucebunt, ac vice ſolis et lunæ erunt,* &c. So again *Chaſſonius* tells us. *Promiſſionem de cœlis novis et terrâ novâ ſummam et perfectam Eccleſiæ inſtaurationem in regno Dei patris allegorice, ſignificare; prout ſpiritualia et æterna rebus corporeis et aſpectabilibus ſæpius in ſcripturâ figurantur,* &c. Methinks I find my mind to reſt it ſelf here in a wonderful calm; and I doubt that thoſe who will be ſearching farther, will ſearch beyond themſelves, and never come at any bottom.

Loc. Com. l. 3. c. 22.

Having ſo far treated of Symbolical Writers both ſacred and profane, and of the Genius of its Authors; I ſhall now ſay a little of literal Writers, and mere Phyſiologers. Theſe Men among the *Gentils* being unacquainted in the Learning of the *Myſtæ*, and reading in their Writings a beginning of the World, Deluges, and Conflagrations, a golden Age, &c. majeſtically ſet forth by them, and being ſway'd by their Authority, who lay too deep for them, (they drawing all Phyſicks to morals, and perſonating external nature by analogy to what paſſes in the mind of Man, in all its humors, paſſions, and moſt pure and clear inſtincts) apply'd themſelves cloſely with all the Induſtry they had to the making out of theſe things from natural cauſes; and ſome of them being Men of great natural parts, have excogitated ſuch plauſible grounds in nature for them, that they have found a reception more or leſs among Men

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of their rank; but of what real validity they are, the long thinking Man, or the Symbolical Phyloſopher may determine. Many Men alſo among the *Jews* and *Chriſtians* of the ſame rank, have apply'd themſelves to the making out of thoſe things more or leſs from cauſes in nature; tho perhaps the greateſt part aſcribe them to Miracle, in which certainly they do well; but on the other hand they do not withal conſider any Symbolical ſenſe couch'd under theſe great facts, in which the great myſtery belonging to Mankind lyes; and indeed it is hard to be done without a particular Providence, as *Virgil* ſays of getting the *Golden Branch.*

—— *namque ipſe volens facilíſque ſequetur*
Si te fata vocant; aliter non viribus illis
Vincere, nec duro poteris convellere ferro. *Æn.* 6.

To give an inſtance of the ſeveral ways theſe different ſorts of Men take in conſidering things, I may here ſet down the performances of *Medæa*, according to the account ſhe gives her ſelf in *Ovid.*

—— *Cum volui, ripis mirantibus, amnes*
In fontes redîre ſuos, concuſſáque ſiſto,
Stantia concutio cantu freta, nubila pello
Nubiláque induco, ventos abigóque vocóque:
Vipereas fauces verbis et carmine frango.
Vivâque ſaxa ſua, convulſáque robora terrâ
Et ſylvas moveo, jubeóque tremiſcere montes,
Et mugire ſolum, manéſque exire ſepulchris,
Te quoque Luna traho —— *Met. l.* 7.

At liſt (the banks admiring what is done)
I make the ſtreams back to their ſources run,
By Charms I calm and raiſe tempeſtuous Seas,
The Winds and Clouds attend to what I pleaſe.
By Words and Spells I tear the Vipers Jaws,
The Rocks and Oaks obey thoſe mighty Laws.

I Woods remove, ſhake Mountains, make th' Earth groan,
Call Ghoſts from out their Graves, and thee, O Moon!
From Heaven I draw ———

What ſhall we ſay to the *Poets* ſenſe in all this; Is there nothing in't? a Perſon initiated in Symbolical Learning will tell you, that there is a real truth contain'd in it, and that he has ſeen all theſe things really tranſacted, in that Symbolical Senſe the Poet means it; and though this be not literal, yet there is ſomewhat very ſurprizing and extraordinary, and beſide the common courſe of Nature in the Tranſaction. When a mere Phyſiologer reads this, being unacquainted in the other Learning, and finding theſe things not ſolvable according to his Principles, he ſhall tell you that this is only a fancy of the Poet, writ to pleaſe the Reader, by ſtirring admiration in him. And again, ſome literal Tribunitial Writers will tell you, that an Old Woman having the Devil at command may do all theſe fine things as they are literally ſet down.

Now, there has been always a Contention betwixt theſe two later *Atechnical* Writers, and the others, *Inter Myſtas et Oſores Muſarum*, as *Eraſmus* calls them; for theſe later being incomparably the greater number, and many of them Men of great parts, and really exceeding many of the *myſtæ* in giving accounts of ſeveral *Phænomena* of Nature, and in other parts of Learning, think it derogating from their honour, that any Men ſhould pretend to underſtand ſome myſtery in Learning, which they do not, and therefore commonly brand them with Oſtentation, Enthuſiaſm, or perhaps ſomewhat worſe; not conſidering that tho God gives great parts to ſome Men, yet he commonly limits them to certain Sciences, and does not extend them to all Knowables; and tho the others, in their defence ſing with the Poet,

Invidus

Invidus annoſo qui famam derogat ævo,
Qui vates ad vera vocat ———

Yet they commonly Sing to the Deaf.

Some Writers indeed keep a *decorum* in the matter, as it may be ſaid of *Cartes*; who, though a Man of unqueſtionable Parts in an outward demonſtrative way, yet finding himſelf at a loſs in divine Myſteries, ſays thus: 'I 'had a Reverence for our Divinity, and deſir'd as much 'as no Man more to be capacitated for Eternal Happi-'neſs; but having certainly inform'd my ſelf, that the 'way which leads to it lies open to the learned no more 'than to the unlearned; and that the Truths reveal'd from 'God exceed the reach of Man's underſtanding, I fear'd 'I ſhould incur the Crime of Raſhneſs, if I brought 'them under the ſcrutiny of my weak Reaſon; and who-'ever have the hardineſs to take knowledge of them and 'interpret them, ſeem'd to me to ſtand in need of a pe-'culiar Grace of God for this purpoſe, and ought to be 'plac'd in a rank above common Man.

I would not be ſo underſtood all this while, as though I pretended my ſelf a Maſter in Symbolical Learning; for I think there is but one of a Town and two of a Tribe that ſo are; yet I may pretend my ſelf a Scholar in ſuch a *Claſſis* of it, that I ſee a multitude of Errours introduc'd into Natural and Civil Hiſtory through the ignorance of it. How many Relations, invented as meer Symbols, have *Pliny*, *Solinus* and others (polite Writers indeed, but unacquainted in myſtical Learning) record-ed as plain hiſtorical Truths? They being Collectors, and tranſcribing from the Works of thoſe they did not underſtand. And we find that *Pliny* ridicul'd himſelf, by endeavouring to ridicule the *Magi* for having the *Mole* in great Veneration, he little knowing what that ſubter-raneous Animal ſymboliz'd. To conclude concerning this

Hiſt. nat. l. 30. *c.* 3.

this myſtical Learning of the Ancients, we find that
lib. c. 2. *Pliny*, though an oppoſer of it as vain, and of no effect, found himſelf oblig'd to own that the higheſt Renown and Glory of Learning from all Antiquity, and in all continued times was from that Knowledge: and it's certain that thoſe of the Ancients who were skill'd in it, could thereby perform things far tranſcending the ability and comprehenſion of others. They had an Inſtitution amongſt them whereby they could bring the Mind of Man to its ἄκμη, and make it exert it ſelf beyond the Elements of this World; as thoſe who were initiated among the *Jews*, and had ſeen the rending of the Veil, which carried the Types of the four Elements (as all the Prophets had) ſaw thoſe Elements paſs away, and thereby became partakers of divine Myſteries. The *Ars Amatoria* and *Obſtetricia* of *Socrates*, (in which it appears that *Virgil*, *Theocritus* and others, were egregiouſly skill'd) contains this Inſtitution; it being for courting and impregnating the Mind, and at length for helping it to bring forth, (for as to that illiterate and idle Imputation of their abuſive love of Boys, Boys may talk of it) and as the learned Dr. *Henry More* has intimated in ſeveral parts of his Works, a certain diſpenſation of this kind is made uſe of, now and then, though ſparingly, amongſt us, and I doubt not but himſelf was initiated thereby. And if I might here uſe freedom of Speech, I muſt ſay, that let a Mans Parts be never ſo great otherwiſe, whoever ſhall undertake to write of the Points conſider'd by the Author in his *Theory*, without being well ſeen in this *grand Theorem* of the Ancients, I muſt look upon him in a like Circumſtance with a Pilot who ſhould undertake a Voyage round the Globe without his Compaſs. In fine, if the learned Author of the *Theory*, who has occaſion'd me to write this Poſtſcript relating to it, as well as my other Conſiderations on it, propoſes it as meerly Symbolical, I think it might aptly enough ſerve that way, and that by a full conſideration of it, we may be carried round

round in a fetch upon external Nature, till a time of Revelation comes, for which we muſt wait Gods pleaſure, keeping us in the mean time to the Inſtitutions of our ſpiritual Guides: and indeed, methinks the very ingenious *Emblem* which he has prefixt to his Book, ſeems to intimate ſome ſuch meaning in him. He there ſets forth ſeven ſtates of the World, with the divine λόγος or the *Meſſiah*, ſetting one foot on the Chaodical, the other on the Aſtral ſtate of it: Now theſe ſeven ſtates of the World aptly ſymbolize the ſeven ſtates of mans Life. At firſt, the mind of Man is a *Chaos*, an inform Being, a *Tabula Raſa*, as is repreſented by the *Chaos* in the firſt Figure. As he proceeds towards Youth, things go on pretty ſmoothly with him, as is Typified by the ſmooth face of the Earth in the ſecond Figure; till he comes to the third State, when the Paſſions growing ſtrong Nature is overflown with Vice, repreſented by the Deluge in the third Figure; upon which the troubles of Life coming on, it cauſes unevenneſs in it, and a Sea ſubject to Tempeſts, as Typified in the fourth Figure. At length a Conflagration happens, a Baptiſm by Fire and the Spirit, ſymboliz'd in the fifth Figure; after which things go on ſmoothly again for a time, as is denoted by the ſmooth face of the Earth in the ſixth Figure, and which may aptly make the ſymbolical *Millennium*. Till at laſt the mind of Man comes to its ſeventh, Sabbatical, Aſtral, and glorious State, as Typified in the ſeventh Figure, on on which the divine λόγος ſets his right Foot, and fixes his Banner of Triumph for Eternity, having this divine Inſcription over his Head, ἐγὼ εἰμὶ τὸ Α καὶ τὸ Ω. and the intellectual World of Intelligences on either hand to attend him.

I know not how theſe Gueſſes, or what elſe I have ſet forth in this Work may be receiv'd. The Author obſerves in his Preface to the Conflagration that there are few that apply themſelves to a Contemplative Life, and I think there are fewer by many who ſucceed in it; as perhaps theſe undigeſted thoughts I have here heapt together

gether may be one Testimony of it, a μικροψυχια haply, or other defects, having incapacitated me for reaching the depths of the things here treated: but however they are receiv'd, Contemplations on God and Nature in this kind carry in them their own reward, as *Cicero* has long since set forth, whose oraculous Expression I shall not go about to alter: *Hæc tractanti animo, & noctes & dies cogitanti exiſtit Illa à Deo Delphis præcepta cognitio, ut ipſa ſe mens vitiis exutam cognoſcat, conjunctámque cum mente divina ſe ſentiat, ex quo inſatiabili gaudio compleatur; ipſa enim cogitatio de vi & naturâ Deorum ſtudium incendit illius æternitatis imitandæ, neque ſe in brevitate vitæ collocata putat, cum rerum cauſas, alias ex aliis aptas & neceſſitate nexas videt: quibus ab æterno tempore fluentibus in æternum, ratio tamen, ménſque moderatur. Hæc ille intuens utque ſuſpiciens, vel potius omnes partes oràsque circumſpiciens, quantâ rurſus animi tranquillitate humana & citeriora conſiderat, hinc illa cognitio virtutis exiſtit, effloreſcunt genera, partéſque virtutum: invenitur quid ſit quod natura ſpectat extremum in bonis, quid in malis ultimum, quo referenda ſint officia, quæ degendæ ætatis ratio deligenda.*

Tuſc. Queſt. l. 5.

Before I make an end, I think it may be proper for me to consider the Motive which induc'd the Author to write his *Theory*, and in his *Preface*, and second Chapter of his first Book, he tells us, his intent was to justifie the Doctrines of the Universal *Deluge* and of *Paradise*; and to confirm them by a new Light of Nature and Philosophy, and free them from those misconceptions, or misrepresentations, which made them sit uneasie on the Spirits even of the best Men, that took time to think. And he conceives as Men cannot do a greater injury or injustice to sacred History than to give such Representations of things there, as to make them unintelligible and incredible; so we cannot deserve better of Religion and Providence, than by giving such fair accounts of all things propos'd

propos'd by them, or belonging to them, as may ſilence the Cavils of Atheiſts, ſatisfie the Inquiſitive, and recommend them to the belief, and acceptance of all Perſons.

Now, I confeſs this to be a good and plauſible way of proceeding with what we find generally recorded in Sacred Writ: but the Queſtion will ſtill lie, how far we may comply with an Atheiſt, or any Man elſe, by endeavouring to make things, recorded in the Scriptures, eaſie to their apprehenſions; for when we come to a particular hand of Providence there ſet forth, whether it be as a judgment upon, or an act in favour of Mankind (as I take the Deluge to be a particular Judgment, than which nothing in the Scriptures ſeems to me to carry more the face of a Miracle) I am ſo far from thinking that we ought to endeavour to ſmooth things to their Reaſons who will not receive the Miracle, that I look upon it as a breach of *Decorum* towards our *Divine Law* to attempt it. And herein I cannot excuſe *Joſephus*; who (as the Learned Mr. *Gregory* obſervs, in his Diſcourſe of the Seventy Interpreters) in compliance with the *Gentils* in that kind, often in his Hiſtory deſtroys the Miracle by leſſening it, and makes it ceaſe to be a Wonder, while he ſtrives to make it fit to be believ'd, by repreſenting it equal to that which no body doubts of: and I find many other Writers guilty in the ſame kind. And we may conſider the unreaſonableneſs of any Man that would expect it from us: for I would ask what pretended divine *Law* there is, but has as ſtrange things contain'd in it as our *Scriptures?* Are there not as ſtrange things in the *Mahometan Alcoran*, in the *Jewiſh Talmud*, and in the *fabulous Divinity* of the *Gentils?* Or can there be any divine Law but muſt ſet forth God as a moſt free Agent, no way tied to the Creatures or ſecond Cauſes, but may act at Pleaſure contrary to their tendency or Change

what he liſts in the order of them, as when he is ſaid to have commanded the Sun to ſtand ſtill and go back, and to have rendred a ſuperannuated Woman fruitful. Nay, and the Author owns that thoſe of the *Gentils*, who held *Deluges* and *Conflagrations*, were not able to account for them by any natural Cauſes, and therefore he looks upon them meerly as Traditional Truths, which they had receiv'd from others: why then ſhall any Man expect it from us.

Again, The Author by his attempt for making the *Deluge* conceivable according to humane Reaſon, ſeems to me to have rendred the conception of it more intricate than, perhaps, it might have been thought by many before: for if he has validly refuted what others have propos'd for that end, as I cannot ſay but he has. And if I have refuted what himſelf has propos'd; as (though I lay not an equal ſtreſs on all I have deliver'd) I truly believe upon the whole I have, then thoſe who will be leaning on the weak Reed of Reaſon for ſolving the Deluge, are like (for ought I can ſee) to fall to the ground, for any ſupport they can thence have in it. And ſo concerning the place of *Paradiſe*, methinks the Author hath left us in as forlorn a Condition as he found us, after all his Pains. And again, after his great Attempt for ſolving the *Deluge* according to natural Principles; I believe whoever peruſes this Book, will find that he has been forc'd to introduce the hand of Omnipotence to help him out in it, much oftner than thoſe, who have plainly ſaid, that the great Glut of Waters for cauſing it, was then created by God, and annihilated when the thing was done; ſo that we find our ſelves, at leaſt, as much drown'd in Wonder his way, as thoſe Men own'd themſelves to be.

To conclude, As for what I have oppos'd to the Author's Theory, I declare I did it on no other account, but from

from my inward Senſe, (according to thoſe few Conſiderations I have had on Nature) of its being contrary to the Courſe Providence has held, and may hold in carrying on the Oeconomy of this World; and as I freely ſubmit what I have Philoſophically aſſerted to the Judgment of thoſe who apply their Studies that way; ſo I hope, if I have any where toucht upon Divine Matters, I have no way interfer'd with what Chriſtian Divinity maintains.

FINIS.

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FINIS.